The Universalist Leader

Boston and Chicago

June 13, 1925

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PACIFIC UNITARIAN SCHOOL
for the Ministry
[illegible]

The Universalist Minister

He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.

With reverent feet the earth he trod
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as the love of God,
And ample as the wants of man.

Henry Wadsworth Longfellow.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

LOOKING FORWARD TO SYRACUSE

PART of the time at our General Convention should be devoted to the work that as churches we exist to do, part to the kind of machinery we need in order to do the work, and part to the kind of life we must cultivate if we are to be able to use any machinery and accomplish any useful thing. If we let ourselves become a poor, spiritless, timid folk, or a narrow, bigoted sort, the most perfect tools and machines will not amount to much in our hands.

We must think first of the making of broad, fervent, intelligent, faithful Christians.

In the second place the strongest, best kind of mechanic is at a great disadvantage trying to pump up a big tire with a leaky pump or to bail out a good-sized boat with a teaspoon. If we have any rotten hose or broken jacks in our tool kits, we had better get rid of them. Some time spent on the mechanism may be well spent. If there is any possible chance of our getting a better mechanism to work with, we had better take it. We have these lives to live but once. We have much that is worth while to do. We must not get too sentimental about some old spade. We must not be stopped therefore by the people who begrudge any time spent on machinery.

But when all is said and done, the state of the world and our relation to it is the important and interesting topic for a General Convention.

We believe that faith in a good God and a good race is the great faith to inculcate. We believe we have a contribution to make. We can well afford to spend time talking about it—cheering one another and informing one another.

* *

MORE CO-OPERATION WITH GENEVA

THEODORE E. BURTON of Ohio, once a United States Senator, then out of politics because of his own choice, now back in the House of Representatives at the urgent request of his friends, is doing some of the best work of his life.

Just now he is in Geneva, Switzerland, at the head of the delegation to the Conference for the Control of Traffic in Arms under the auspices of the League of Nations. On his arrival Mr. Burton gave out an interview in which he expressed the belief "that the conference is the opening wedge to disarmament." Forty-two nations are represented. Countries like Egypt, Persia, Brazil and Abyssinia, who sent their delegates with doubt and fear, are reported to be profoundly affected by the attitude of the United States.

There is no doubt but what if we who are so equipped to make and sell firearms as to be able to flood the world with munitions, set an example of self-control and self-sacrifice, others will follow. That all these countries are meeting to talk the matter over—that they recognize even tentatively international traffic in arms as an evil, is encouraging.

* *

IS THERE A NEW TURKEY?

SOME of the friends of Greece are wondering if we are justified in helping Turkey. Their position is that the Turks have committed so many atrocities that no confidence can be placed in them. They assert that the present Turkish Government is the same "old gang" that have been running Turkey for years. They say that if $50,000 a year is to be given for work in Turkey, Turkey had better take it and make amends to some of the poor Greeks who have been despoiled. The implication is that we are conniving at wrong and bloodshed and exhibiting disloyalty or unfriendliness to Greece in what is undertaken.

First let us say plainly that in our opinion the present Greek Government has performed an almost impossible task in caring for the Greek refugees deported from Turkey. We called attention some time ago to the statement of Mr. Morgenthau that it looked as if what Greeec had done were going to benefit Greece in a remarkable way. Many of the refugees have been put on the land and are succeeding. What they produce may enable Greece to get out of the class of nations which have to import their food stuff, and become self-supporting. The world would rejoice if that should come about. It would be a fine example of "bread cast on the waters returning after many days."

There never has been to our knowledge a deportation of citizens on a large scale which has not in the long run impoverished the nation doing it and enriching the nation saddled with the burden of refugees. We admire Greece for what she has done. We support and back the Near East Relief as they

help Greece bear her burden. We wish that our Government could have done more.

But what has this to do with Turkey? Must we accept the Greek standpoint of resentment and hostility? Must we believe all atrocities were Turkish and none Greek? Must we slam the door of opportunity for work in Turkey because Turkey and Greece have been at war or because Turkey has done things we can not approve? If that principle were to control we do not know any spot on earth, even our beloved U. S. A., where we could work.

It is usually safe to assume that nations which we have painted black are not as black as they are painted. It is Christian to take the position that the more a race or nation lacks Christian principles, the quicker we had better start to exhibit those principles to them. And it is an old rule that two elements make up duty—opportunity and ability. In this new Turkish work we have what is said to be an open door and strength given to us to go in.

The question as to whether it is an open door is a fair one. Prudent people do not propose to be fooled. Is there such a thing as "a new Turkey?"

We are fortunate to have a letter from a trustworthy observer whom we know, which throws light on the subject. It's not conclusive, of course, but it is important testimony. Just before he sailed for Turkey in March Fred Field Goodsell, whose address at the Boston Universalist Club we reported in the *Universalist Leader* for March 21, put down in a farewell letter a few of the important things he felt that the people of our country ought to know. We publish that letter elsewhere in this issue and urge our people to give it careful consideration.

* *

THE FOURTEEN POINTS OF PHILANTHROPY

CHURCHES both locally and nationally are engaged in philanthropic work. The individuals likewise who make up churches receive and act on many appeals for help.

Just how much of what we give does any good? How much of what we call service is service? Are we wasting money? Are we pauperizing individuals and institutions? Are we justifying our acts by our good intentions, forgetting what road is paved with such blocks?

And, on the other hand, are we dumping into the waste basket along with impudent, bare-faced hold-ups, those letters of appeal which might give us our largest opportunities for service and our best chances for enduring happiness?

Just what principles ought to guide the Board of Trustees of the Universalist General Convention in handing funds like the Golden Rule Service Fund? Let us see! An exceedingly intelligent man who has lived long and experienced much, has stated fourteen points to guide us in giving. He is Charles Franklin Thwing, president emeritus of Western Reserve University. How nearly do we as individuals, as churches and as a denomination measure up to the standard he sets?

The fundamental principle Dr. Thwing lays down in an article in the *New York Times* is that "great beneficences should increase those forces, promote those conditions, and enlarge those causes that make for the betterment of man," but under that principle are fourteen practical rules.

The first is: "Give to undertakings the government would not be justified in supporting or probably would not be able to support." Disasters where we can not wait for the slow processes of government appropriation are an illustration. We give money to the Red Cross to enable it to act as our agent in these crises.

Second: "Give under general provisions. . . . rather than under specific commands." That is, give to the Universalist Publishing House outright rather than to the Universalist Publishing House "to pay for typesetters or to buy monotype machines," which may be supplanted. Gifts made in the time of Henry VIII are obsolete. Do not hesitate to trust the men of the future.

Third: "Give in recognition of the obscure but real needs of the community"—things the general public do not see or are not educated up to the point of helping.

Fourth: "Give as a demonstration to the community to induce the community to assume and perform important services." That is the way the public was educated to the value of kindergartens.

Fifth: "Give to remove the causes of evils and not to remove the evils themselves"—to investigate the causes of yellow fever or malaria or to the work of destruction of mosquitoes, rather than to hospitals for cure.

Sixth: "Give not only to install the good, but to create the causes that will nourish the good." That means don't build a library simply, but see that a lover of books and of boys and girls is supported in running the library.

Seventh: "Give under the advice of wise counsellors."

Eighth: "Give adequately but not too adequately." If you insist on your name being given to an institution you should give more because the name may deter others. Beyond the point needed to do the work more money is a harm.

Ninth: "Give in such a way as to quicken others like minded to give to the same cause or to other causes."

Tenth: "Give in such ways as will promote self help by beneficiaries." Carnegie made a condition that communities should give annually 10 per cent of the cost of the building he put up for library work.

Eleventh: "Give to secure permanence in philanthropic policies."

Twelfth: "Give in sums large enough and to a body numerous enough and also small enough to insure a sense of individual and corporate responsibility." That is, if you have small sums don't call for new boards. Give to boards of strong men. Big men won't handle little sums, but we can enlist big men for an aggregate of little sums.

Thirteenth: "Give in recognition of gifts already given," to carry on going things where possible—not to compete with them.

Fourteenth: Give under conditions that insure supervision by legally constituted authorities.

We may not believe that Dr. Thwing has said

the final word on this subject, but he has made an important contribution.

We hope in the near future to publish his entire article.

He sums it all up by asserting that as a rule the higher institutions of learning afford the best field for useful giving. As a college president he has had a chance to see the opportunities. As an editor we see the chance before a big independent liberal paper adequately supported, and never hesitate to declare that such a paper as the *Universalist Leader* should be endowed.

But there are useful ways of giving suited to every taste and to every capacity. What we have a right to urge is that with so much good waiting to be done we do not go it blindly, do not waste, do not ignore the best things.

* *

TOM LEE—BOATMAN

TOM LEE, colored, boatman on the Mississippi, probably had little idea of ever being a hero—and perhaps he isn't a hero, we don't know what a hero is in these days of movie stars and loose English—but Tom Lee did a cool, steady job the other day which saved the lives of thirty or thirty-five people drowning in the swift current of the river. The way in which he tells the story is worth remembering.

"I guess I didn't do any more than anybody else would have done in my place," he said. "I had passed up on the Arkansas side of the Norman as she was making Coahoma Bend. She was all right when I passed her. I don't know what caused me to keep looking back at the boat, but I did, and once I thought I saw her tilting. When I looked again she was leaning way over on one side. I turned my boat around. I guess I was a quarter of a mile up the river from her when I started, but she was all under water when I got there. Then I got a man out. He was turning loose his hold on a piece of timber, so I got him under the arms and pulled him in. Then I picked up two or three little children. I took them to a sandbar a short distance away, gave them some matches and told them to build a fire out of driftwood. I kept going and coming until I had saved everybody I saw in the river and then went to the sandbar and built a fire."

"Many more would have perished," said the captain of the ill-fated "Norman," the last man to be taken from the water, "but for the fact that Tom Lee, a negro employed by the Tennessee Construction Company, came along in a boat. Lee deserves the greatest credit for the way he handled his boat and saved at least thirty-five persons."

The mayor and vice-mayor of Memphis will apply for a Carnegie hero medal for Lee.

We are less interested in the hero business than in the fact itself—that an average negro boatman came up to the mark in the most efficient way and did a 100 per cent job. We are inclined to think that most river men would have done the same.

Because of much unreasoning race prejudice, we are glad that a colored man had the chance and took it.

There is much simple, quiet, humble manhood and womanhood ready to do the heroic if the chance ever comes.

There is much more already doing it in inconspicuous and non-spectacular ways.

Hail to Tom Lee, boatman! Hail to all the boatmen who may be Tom Lees!

* *

NINETY-SEVEN YEARS OLD

ON May 20, Dr. Henry Lowell Canfield of Pasadena, California, was ninety-seven years old. On the eve of his birthday he was the central figure at a meeting of the Men's Club of the Throop Memorial Church.

Dr. Carl F. Henry made a happy speech and presented Dr. Canfield with a beautiful bunch of California wild flowers, gathered that day by a parishioner, and with a purse of $112, good measure for the dollar per year they started to raise. Dr. Canfield made a memorable response. He appeared old, bent and feeble, unable to hear or see much, until he rose to speak. Then the vigor of his brain and the depth of his humor were clearly evident.

Life has not been altogether easy for Dr. Canfield in recent years. To the increasing infirmities of age there has been added concern about the shrinking of an income he had believed fully adequate for old age. But he has kept optimistic and cheerful throughout. His wealth in friends has been shown at every session of the California State Convention.

In the birthday speech at Pasadena he described his early experiences in pioneer preaching. He carried on an itinerant ministry, depending on the collections for his support. One year he walked 600 miles, preached forty-five times and received a total of $36.

One Pennsylvania hamlet took up a collection for him at the urgent insistence of a personal friend, and it amounted to $1.42. But thereafter the parish decided not to let him come back, as "he seemed out after the money." "If I were to live my life over," he went on, "I'd get into the ministry of the Universalist Church earlier. I was twenty-nine when I began. They have always treated me well in the ministry. I served one parish ten years, another twelve years. They wouldn't tar and feather me in either place.

"I never was much as a preacher but I've enjoyed my work pretty well. But I am getting pretty old. They tell me I will be ninety-seven to-morrow. In the course of nature I haven't much longer to stay in this world, but, as the old lady said to her husband, 'If you have to die go peaceably. Don't go growling about it.' "

Dr. Canfield read an original poem to the assembled company, written for the occasion, full of the joy of life and appreciation of this good earth, its clear air, its bright sunshine, and the good God.

It is a great thing to come to such an age without a scintilla of morbidness, pessimism or self-pity. It is a great thing to hear him express his faith in the ministry of our Church.

Our good wishes and congratulations to this brave old minister and to the loyal people of his adopted state.

Cruising Cross Country

XXII At the Grand Canyon of Arizona

John van Schaick, Jr.

TO my first assistant on the *Universalist Leader* I wrote a line on the bottom of a letter as we reached the Grand Canyon: "Just arrived. Tired, pessimistic, atheistic, agnostic, cynical, suspicious. Disposed not to go over and look at their ditch." Perhaps there had been too much railroading, perhaps I had written too many editorials on the train the day before, perhaps I had eaten too heartily of Fred Harvey's Dining Car dinner. Perhaps I had failed to notify my subconsciousness of high intentions for the morrow, or failed to say my prayers as I went to sleep in my berth, perhaps—but what's the use! A man unconsciously reveals himself enough in writing, without setting out to do so. At any rate, I viewed the "El Tovar Hotel, Grand Canyon National Park, on the rim of the world's greatest scenic wonder," with an evil eye. All I took of their $1.25 American plan breakfast was two cups of coffee, to the great concern of the competent Austrian waitress, who showed me a menu on which I counted forty-three articles of food. But the hotel was built for such as I. It was finished in rustic style. A cheery fire of logs burned in the fireplace. There were plenty of easy chairs. One was glad to sit down and relax. After an hour or so my good wife got me to a bench, twenty feet from the side door, and, lo and behold, I was looking down into the great marvel. We are here on a day of matchless beauty, and to-night the full moon sails high.

We have taken it easy to-day—sat much in the warm sun and watched the cloud shadows move over the Canyon and the colors change from hour to hour. Yes, and we took one of their patented three-dollar-a-head trips this afternoon—the "Hermit's Rim Trip"—to various points where we got out to study the Canyon.

It was delicious under the pines this morning. The warm sun brought out the scent. Lizards darted over the rocks catching flies. Little rock pinks lifted their beautiful delicate petals against a background of pine needles. A western jay which the Madame speedily identified as the stellar jay flew around very near, many rough-winged swallows darted back and forth above the Canyon and swooped down into the pines so near that we could hear the whir of their wings, a red tailed hawk sailed so low that even I could tell his distinctive markings, and a pair of black throated gray warblers worked in the pines.

It was well that we had these smaller things to study, for we soon discovered that the Grand Canyon itself was almost overwhelming.

One thought of the 104th Psalm:

> Oh, Jehovah my God, thou art very great;
> Who laid the foundations of the earth,
> Who coverest thyself with light as with a garment:
> Who laid the foundations of the earth.
> The waters stood above the mountains,
> At thy rebuke they fled;
> At the voice of thy thunder they hasted away;
> The mountains rose, the valleys sank down,
> Unto the place that thou hadst founded for them.

The geologists say that the whole plateau is rising as the river cuts its way down so that it is literally true, "the mountains rose, the valleys sank down."

Professor Darton of the U. S. Geological Survey has written a popular account of the Grand Canyon which we bought on arrival and read under the trees this morning. We especially liked these paragraphs in the preface because of their definition of the Canyon and their tribute to a man we have had a chance to hear about in Washington from those who knew and loved him. Says Professor Darton:

> "The Grand Canyon of Arizona—a titanic gash in the face of the earth, 217 miles long, eight to twenty miles wide and more than a mile deep—was first discovered by Spaniards in 1540. It was next seen by Spanish priests in 1776. Then for more than eighty years the great chasm was unvisited except by Indians, pioneer herdsmen and trappers.
>
> "In 1857, an army expedition under Lieutenant Ives ascended the Colorado River to the head of navigation; but it remained for John Wesley Powell, a school teacher, geologist and one-armed veteran of the Civil War (who afterwards became Director of the United States Geological Survey), to dare and accomplish the exploration of the mighty river.
>
> "With nine men and four boats, Major Powell started from Green River City, Utah, May 24, 1869. Over three months later he landed at the mouth of the Virgin River, more than a thousand miles from the starting point, minus two boats and four men. The trip was hazardous in the extreme. The adventurers faced the unknown at every bend, and their little boats were constantly upset.
>
> "Powell's later explorations over a long period of years gave to the world much information concerning both the geologic and scenic features of the Canyon. Many scientific expeditions have since visited it, but Powell easily ranks at the top of the list of Grand Canyon explorers. The journal of his first voyage is a most fascinating tale, which, despite its modest style and reticence, tells an epic story of American heroism."

We went this afternoon to the rough solid monument erected by the United States Government to the memory of Powell—on the rim of the mighty chasm. It is admirably done, fits in with its surroundings and commemorates one of the most daring exploits in the history of exploration.

Then Professor Darton goes on to tell us that though the Canyon is one of the wonders of the world, the story of its origin is as simple as any that nature has to tell—as "simple as the most ordinary gulley on a country road." Water and time have done it—water falling as rain on its banks, "water journeying to the sea as the Colorado River." The cutting of a river in a century he describes as "in-

significant," but in thousands of centuries there have been great results. "Time is the all important element."

As it has cut its way down the river has exposed layer after layer of the rocks which make the crust of the earth. At the bottom of the gorge there are granite and gneiss, part of the original earth crust (so-called). On these there lie horizontal layers of limestone, sandstone and red shales. Of the twelve periods of geologic time, each representing millions of years, four are represented in the rocks of the Grand Canyon.

Prof. A. C. Lane of Tufts College, chairman of the National Research Council committee on estimation of geologic age by atomic disintegration, has assigned to the earth an age of at least 1,250,000,000 years.

None of us can grasp the meaning of that, but as we stand on the rim of this great chasm or travel along it we do comprehend that vast periods of time have been involved. And as to the Maker—"a thousand years in thy sight," we repeat, "are but as yesterday when past and as a watch in the night."

There is a wonderful pull upon the imagination in many ways at the Grand Canyon. We sat quietly and watched the changes as the sun went down. It seemed quite dark in the lower gorges while some of the upper cliffs and pinnacles were all aflame with red light. A huge mass would stand out, then sink into the shadows and the light would fall somewhere else. Before we read some of the historic and poetic names given to the various cliffs we began to name them ourselves. "The abandoned city of Fatepur Sikri, over yonder," we said, or "the ruined cathedral at Ypres," or "the Step Pyramid in Egypt."

Out in the moonlight the word to describe it we heard most frequently on the lips of the more thoughtful people was "mysterious." Everything was softened of course, the Canyon seemed sleeping, the shapes of bolder points became indistinct, and one was impressed with the vast number of things which nobody has ever seen or told which lie there in the shadows.

"Dreams of mountains as in their sleep they brood on things eternal."

. . . . . .

To-day, our second and last day at the Grand Canyon, has been peaceful. A quiet walk just as the moon, a great red ball, sank in the west and as the sun was lighting up the eastern horizon, put me in tune with things.

We have read, written, loafed, looked for birds, and studied the Canyon. I walked some distance down the Bright Angel Trail this afternoon to see how it was built and to study the gorge from lower down. It gave me more respect for the gorge, more respect for the mules who go up and down every day, more respect for the old lady who went down mule back, and a good appetite for my dinner.

At the start of the trail is the studio of Kolb Brothers, who went through the canyon alone twice in recent years in their boat, and piloted engineers another time.

This of course is a tourist place. Seldom have I been anywhere in the United States where I seemed more on the direct tourist route. There is no community here—just the hotel at the end of the branch railway and the tourists' camp. One can not hire a motor and drive where he chooses, he can only pay three, four, five, or six dollars for a ticket to go in a car or bus. The Sante Fe Railroad maintains a fine service by detaching a car from the California Limited both east bound and west bound, running it up in the night from Williams Junction, holding it here all day and attaching it to the same train just twenty-four hours later. People can leave their baggage in the car, and have from 8 a. m. to 7 p. m. at the Canyon. We put in an extra day, however.

The big feat here of course is to pay six dollars for a mule and go down the Bright Angel trail to the bottom of the gorge—a trip taking from 8.30 a. m. until 4.30 p. m. Children and old ladies in bizarre knickerbockers take it as well as younger folks. Not wanting to be herded in the long line all those weary hours, I tried to hire a special guide and a horse for 5 a. m., but "the guide could not get his breakfast so early," "the mules or horses could not be fed." Finally we compromised on 7 a. m., but when this was shoved ahead later to 8 a. m. I canceled it, because I saw that it meant the regular party. We are quite willing to admit before we are told that we "have not seen the Canyon at all," "that this is the only thing to do," that "all else is as nothing."

There are other trails, other trips down into the Canyon and along the edge. To get a congenial party of half a dozen together and go into it up the side gorges, and across it to the great wooded plateau on the other side, would be a real vacation. The temperature, the air, the sun, the sky, at least in early May, seem ideal. The altitude of the plateau on each side is seven thousand feet.

The artists who have painted the Grand Canyon and Clatworthy who has photographed it in natural colors for the *Geographic Magazine* have made us familiar with the aspect of its indescribable beauty. There are reds and grays and greens and purples and yellows, and all kinds of half-way effects and tints for which I have no name.

For many people the place is fearful rather than sublime. The signs put up here and there, "Do not climb over the rim," seem superfluous. They want to get away from it. It is more or less hades. "Dante's Inferno," I heard it called.

To me it did not seem fearful. It seemed like the most ambitious attempt earth has made to visualize eternity. There is nothing gay or light-hearted about it. If it is sad to think about the shortness of life in comparison with the time that has been, then it is sad. If it is depressing to reflect that no man could build what the Colorado River has built, then it is depressing. But the mind of man has searched out its secrets and the brave heart of man has faced its dangers, and it may be that one human soul outweighs in significance not only the Canyon but all the rest of the material universe.

By act of Congress, February 26, 1919, some 860,000 square acres of this land along both sides of the Grand Canyon have been made into a National Park.

The Grand Canyon, May 7, 1925.

Some Ethical Tendencies in Contemporary Drama

II—"R. U. R."

Norman D. Fletcher

THE western world faces to-day the greatest problem of the ages. It is not only the greatest problem "of the ages" but "through the ages," for it is one that has existed since the beginnings of civilization itself. It is the eternal conflict of the ideal with the so-called real, the permanent with the transient, spirit with matter. It is the everlasting struggle of the things of the spirit with the things of the flesh, the battle of the idealist against the materialist which the saints, the martyrs and the prophet-souls of the centuries have ceaselessly fought. To-day upon the horizon of human affairs has appeared this age-long conflict. It has stridden with swashbuckling vivacity into the very midst of our social life. The struggle is more intense than ever before. Western civilization hangs in the balance. It is not, I believe, an extremity of judgment to conclude that our civilization, our world with its human values, love, pity, sympathy, justice, and our world with its spiritual values, its aspirations and its ideals, is hell-bent for catastrophe, is moving swiftly, surely, inevitably, upon present principles, to complete destruction.

To understand with a respectable degree of adequacy the intensity of the struggle or the celerity of the march of civilization towards its own destruction, one has to go back into history and note what that brilliant writer Prof. James Harvey Robinson in his remarkable book "The Mind in the Making" calls the four discoveries that "underlie our modern civilization." Very briefly, they are the discovery of the compass, from which came modern commerce and hence imperialism; the lens, from which came the microscope, telescope, spectroscope, and camera; gunpowder, from which developed the devilish instruments for modern fratricide, and the damnable discoveries of chemical warfare; and the printing press, which has made possible modern democracy. To these four underlying discoveries was added in the middle of the eighteenth century the steam engine. It is not necessary to indicate specifically the remarkable use mechanical ingenuity has made of the work of the inventor of the steam engine. Our environment has been utterly transformed. Factories, to people of the year 1800 unbelievable in size and output, have been built. Men, women and children have been herded together in great cities where live human beings tucked away in gigantic contraptions called "apartments" much as rats are concealed in the corners and crevices and between the walls of an old building. Long trains thunder across the continent. Horseless carriages, according to the size and quality of their intricate make-up, glide or rattle over the roads. Huge airships swoop through the air to carry sometimes pleasant communications called mail, sometimes death warrants called bombs. Business ventures of nearly inconceivable proportions, enlisting the capital from the continents of the world, are brought to realization. If you are fortunate enough to have a few surplus dollars, though you live in Northern Canada, you can have some one drilling oil wells for you in Southern Texas. The English gentleman on his estate in Lancashire can have a servant producing innumerable dollars for him in Troy, New York. The demand for *things* is heard on every side. The tastes for raiment have been universally heightened. And the great cry is: Produce, produce, produce. Give us more, more, more. These unprecedented conditions have worked together to produce a mechanical *modus vivendi*.

There has been a slow but sure mechanization of life. As life has grown more complicated, the texture of society more intricate, and the demands of people greater and greater, the wheels of industry have had to move faster and faster, our social life in itself has grown more complex, human life has been considered less valuable, and civilization is being considered as a mechanism. The swiftly-moving, nerve-racking, devil-may-care life of our large cities is a convincing demonstration of the mechanization of life. Christopher Morley wrote in the August *Atlantic* a very excellent poem—excellent because it so completely expresses a significant phase of our life to-day. It is called "Memorandum for a Subway Station."

> "See her, then—this perfect city,
> This wild fantasia of an artist's dream,
> And who has time for dreaming? Throb, throb, throb.
> I tell you, there's a madness in her method
> That creeps into the soul. First, just a grain,
> A little grain of innocent harmless haste
> And brisk ambition. Then it swells and rots,
> Puts down its fiery tendrils in the mind,
> Feeds on a thousand trivials and palavers
> Until the inward precious pulse of thought
> Is bagged and netted in a lace of nerves;
> Until the generous essence, life itself,
> This grave slow time that ripples through our days,
> Is something we must clutch at, fever for.
> Magnificent damnation! Faster, faster,
> Herded in mobs and capering from destruction,
> With yells and mirth and talking, always talking,
> We're scouting to and fro.
> And then the telephones go ring, ring, ring.
> The eager spirit answers Hurry, Hurry!
> Against the naked fury of the brain
> The clock is beating faster, tick—tick—tick—
> You'll tick yourselves to death."

It is *this* that is causing many to forget that life is essentially spirit, not matter, and that human beings are not material but spiritual, not creatures to move about like machines in the production and consumption of goods and the making of money, but creatures of thoughts, aspirations, ideals, creatures of emotions and affections.

But worse than the mechanization of life, the use of man as an instrument for the means of production, is the ever-increasing self destructiveness of present-day warfare. The hideous Frankenstein militarism is looking out for every mechanical device it can find

to increase its power. It stalks into the laboratory and commands the chemist to produce the deadliest of gases so that even the atmosphere turns enemy to mankind. The noted inventor, H. Grinnell Matthews, has announced the discovery of a new and formidable war weapon. It is called the "electric beam." Some call it the "death ray." He explains it as a wave analogous to that of the wireless, as having a speed of more than 180,000 miles a second, and as able when fully developed to stun an army into complete submission, and, when directed from an airplane, to paralyze whole cities of human beings.

So the whole ghastly business of the mechanization and slow destruction of life goes on. When will it stop? It is not inconceivable to me that unless people act at once we shall one day find death at our very doors, and our civilization will step into the outer darkness of oblivion.

Never before in all human history has there been a greater need of a stern, unyielding, far-seeing prophet, a Jeremiah, unafraid of the scorn and rebuke of men, who shall stand up in public places, tell us exactly where we are and whither we are moving, and chastise us with shame and rebuke. It is fortunate for us that at least one prophet has appeared. It is significant that this prophet is from Czecho-slovakia, that wonderful country which is so convincingly justifying its independence, and that he has chosen as his medium of expression the drama. What I refer to is at once the most prophetic drama of the present day, and, from the standpoint of the artistic and the emotional, one of the most dramatic plays ever put upon the stage. This is Karel Capek's "R. U. R." For its ready wit, its condensed and sustained satire, and its dramatic technique, it is almost Shavian. Capek has looked out and seen what we call civilization. He has noted with keen perception the underlying tendencies of our social life. He has looked ahead into the future and seen with amazing clarity what, if present methods continue, the end will be. He has taken his pen and with the courage of the Old Testament prophets has written a solemn admonition and a masterly sermon.

"R. U. R." receives its title from the name given the invention of one old Rossum, namely, "Rossum's Universal Robots." Rossum, with the aid of other scientific men, has succeeded in making mechanical figures he calls Robots. At last science has achieved the unachievable! Men and women are actually manufactured without sex, without emotion, without aspirations and ideals, in short, without what we call the soul. They are to do all the dirty work of the world. Efficiency of hand and even of brain is their watchword. Tell them what to do and they will do it. As one character in the play says: "Young Rossum said to himself: "A man is something that feels happy, plays the piano, likes going for a walk, and, in fact, wants to do a whole lot of things that are really unnecessary . . . But a working machine must not play the piano, must not feel happy, must not do a whole lot of other things. A gasoline motor must not have tassels or ornaments."

So we find a group of people off on some distant island in future time engaged in manufacturing these soulless Robots, who are sent all over the world. A young girl appears. Her name is Helena Glory. She wants to stir the Robots to revolt against their makers because of the cruel position in which they find themselves. The girl finds it is hopeless because the Robots have no emotions, and emotions are necessary for a revolution! The general manager tells Helena they have seen her kind before. "My dear Miss Glory, we've had close upon a hundred saviors and prophets here. Every ship brings us some. Missionaries, anarchists, Salvation Army, all sorts. It's astonishing what a number of churches and idiots there are in the world." He offers to take her into the laboratory, where he will chop open a Robot that she may see his insides. He tells her R. U. R. has done away with the absurdity of childhood and created full-grown beings. Helena is amazed at his audacity and materialism, and with Shavian femininity accepts him as a husband. The curtain falls. The first act is over.

The second act finds them all on the island ten years later. Things are beginning to look black. The nations of the world have grabbed at the opportunity to use the Robots as soldiers, of course "for *self* protection," just as to-day they grab at aeroplanes, bombs, and poisonous gases. The world is at war. Moreover, the Robots have begun to organize. Helena's servant reads the paper. "War in the Balkans!" "Rebellion in Madrid!" "The Robot soldiers spare nobody in the occupied territory. They have assassinated over 700,000 citizens." Children are not being born to men. There is no need of them. There is no work to do. The human race is disappearing through race suicide and through slaughter by the maddened Robots. Domin, the husband of Helena, has prepared a boat in case the Robots on their island revolt. It is significantly named "Ultimus."

There is one exquisite touch of irony in this act. Domin decides that the most effective way to break the power of the Robots is to make more, not as "universal" Robots, but racial and national Robots. He intends to plant a factory in each nation where Robots like the people of that nation will be produced. He says: "I mean that each of these factories will produce Robots of a different color, a different language. They'll be complete strangers to each other. They'll never be able to understand each other. Then we'll egg them on a little in the matter of misunderstanding and the result will be that for ages to come every Robot will hate every other Robot of a different factory mark." Domin, you see, is somewhat of a diplomat. (Query: Was he trained at Versailles?) His companion enthusiastically replies: "By Jove, we'll make Negro Robots and Swedish Robots and Italian Robots and Chinese Robots and Czecho-slovakian Robots." But this is too late. The Robots on the island have already revolted! They have occupied the ship! They have turned its guns on the house! They have arms! They have surrounded the house! They're in the kitchen. The factory whistle blows. The Robots' signal! The attack! The men rush to close the iron shutters outside the windows. The whistle continues. The second act is over.

The third act, the most dramatic and hair-raising

of the entire play, finds the house still surrounded by the Robots. The men have electrified a railing about the house. Their last resort, electricity! The power of man will yet save them! The railing must be still electrified, for the electric lamp upon the table still burns! The dynamo is still going! Let one Robot touch that railing and he will never raise his arm again. The men congratulate themselves on man's power. One shouts: "Man's power! May it keep watch over us." Another shouts exultantly: "Man's power." Domin adds triumphantly: "Yes, a torch to be given from hand to hand, from age to age forever!" The light goes out. Their end has come. The electric works have fallen. Terrific explosions are heard outside. The sky goes red. The Robots enter the house and all its human beings are murdered save one, Alquist, who is to serve them. One Robot climbs on to the balcony railing. He can be seen through the window. He shouts in measured tones: "Robots of the world! The power of man has fallen! A new world has arisen: the Rule of the Robots! March!" While the curtain falls the "thunderous tramping" of thousands of Robots is heard.

The epilogue follows close. Alquist, the only man on the island saved by the Robots, and the last man of human civilization, is trying to fulfil the wish of the Robots, which is to manufacture more Robots. Helena, before her death, had burned the formula. The Robots are getting worn out and going to pieces. They are getting fewer and fewer. More must be created. What shall he do? But, worst of all, he realizes he is the last human being upon the face of the earth. How can the human race be saved? He is helpless. Finally a Robot and a Robotess enter. He notices that they are fond of each other. Love speaks its language, and Alquist is amazed. He discovers that one of the scientists managed to carry out the wishes of Helena, and created these two Robots with souls. The day is saved. Almost in tears as the Robot and Robotess embrace each other and go out arm in arm, Alquist cries: "Go, Adam, go, Eve. The world is yours."

Now what is the warning of this great play? For fear of spending too much time on the obvious I shall be brief. Is it not this? The soul is primary. Science, if it is not to be a beast running wild, must be harnessed to spiritual values. Science is a means, never an end in itself. It does not matter how we light our houses if the torch of the spirit goes out. It does not matter how we heat our homes if the warmth of love is not there. It does not matter how we travel about the world, it does not matter how many things we produce, or how much money we make, if mankind is not happy and if the ideal life is not living in its veins. Men do not live by bread alone, nor can they. If we pay attention only to the physical and use science, and all the other processes to which men have come through the forward movement of time, exclusively for the material, the spiritual will shrivel up and in turn the physical will crumble into dust.

Moreover, mankind is an end in itself, not a means. Human life is sacred. It should be handled with care. Any system of political government, economics, industry, any way of life which takes men and uses them as mere tools, any system interested only in the production of goods and wealth and profits, is doomed to destruction. Any form of political or social life that can find protection in nothing else but the sword, the gun and all the instruments of warfare will one day commit suicide.

We must, therefore, as the daring prophet implicitly urges, start this very day and build our individual life and our social life, our economic life, our industrial life, and our political life upon the basis of the spiritual. Man was made to think, to feel, to love, and to aspire. The instruments of our civilization must be used as means to this end. Young people, those of us who are of this generation, who are to make or break the world of to-morrow, we are to heed the inner promptings of the spirit. We are to consecrate ourselves to the ideals of the soul. We are to set our bodies against the mechanizing and materializing force in the world to-day. We are to take time to think, time to meditate, time to aspire, time to express all that is highest and best in our natures. We are to live in our homes, and to bring up our children to hunger and thirst after righteousness, to enter with holy zeal into the co-operative struggle of mankind for the ideal life, we are to do this that the toil of millions of people who have gone before, and the aspirations of millions now living, shall not perish from the earth.

On Both Sides of Death*

HERE we are in a wonderful universe, part of it, groping, feeling our way, living on one of the planets, not knowing much about things, trying to find out. Surely those who ascend on wings of faith, and realize that there is a majesty beyond anything that they can apprehend directly are not far wrong, surely they are on the upgrade; they are leading us on to what humanity may one day become. It is a remarkable thought that humanity has already thrown up, as it were, great men, like Newton and Shakespeare and Plato and others. What a magnitude humanity has already attained, as isolated peaks standing out from the general level! But, as Browning says in that wonderful poem of his, Paracelsus, "Man is not man as yet;" only a few peaks now catch the sunshine; when the whole general level is raised to that, then the song may go forth, "Man is made." And what will the peaks be then? The possibilities of existence are literally, I believe, infinite.

People sometimes say a thing is too good to be true. George MacDonald used to condemn that mode of expression and say, "If a thing is good enough—good enough, mark you—it is bound to be true." In other words, it is not given to us to imag-

*One of a series of addresses by Sir Oliver Lodge reported in America exclusively by the *Christian Century*.

ine things better than the Creator could imagine them; and it would be a kind of blasphemy to suppose that the Creator had not made a world as good as He might have made it. Now that is a strange thing to say. If taken superficially, it would seem to imply that the world was perfect. Very far from it; every one knows it is very imperfect. But why? Because it is unfinished; because it is like other things in their infancy: it is like the chrysalis or larvae before the butterfly, before the thing of beauty that is intended is designed. It has to go through an imperfect stage of preparation.

We can see why it is imperfect. Because, when man rose from the animal creation, when there was what may be called the first man—that is, the first man with strictly human attributes—it was because his manhood came from realizing that he had free will, that he had the power of choice, that he was not a machine, that he had the knowledge of good and evil. The old legend is very instructive in that way. That was, in a sense, the first man. He had before that been in a state of innocency, like the animals, with no sense of sin; but he realized that he could know the good from the evil, could follow the one or eschew the other; that he was not compelled, that he was a free agent. That was a great step in evolution. He tripped and fell and sinned; conscious sin entered; but it was a step upwards, and the design evidently was, if one may say so, to create a race that should be free to go right or wrong, that should not have the perfection of mechanism, that should go through many ages of imperfection, working its way but gradually to something higher than could otherwise have been possible. It were easy to make a perfect world, a perfect mechanical world; it was profoundly difficult, needing a great effort, to create a world which contained beings free from all compulsion, able to be led and trained but not controlled, but who ultimately, if they did go right because they chose, would become beings of a higher order, a higher order than anything we have as yet experienced.

Now we come to the reality of survival and human destiny, which involves the relation between spirit and matter—the relation between the spiritual world and the material world. How are we to understand that relation? We do not understand it. We have no satisfactory theory of how mind and matter interact or of how spirit has entered into relation with matter. But we are aware of the fact. We ourselves are examples of the fact. You do not really suppose that you are this material made out of the things you eat. Man is not what he eats. He constructs this body out of food. But what constructs the body? Somehow his own nature, the self, the man himself. It is the same with any living thing. They construct the body, not to represent the material the food supplies; they can make it out of any food. There is an individual organizing power that puts the matter together, and here is our machine, made of matter in ways we know not—a beautiful machine, wonderfully designed and constructed unconsciously by us.

We do not know how to look after our own digestions. We do not know heaps of things. The blood circulated in people long before they knew anything about the circulation of the blood; but there is the mechanism, worthy of a lifelong study. But that is not the first, that is not the individuality, that is not the soul of the thing, any more than the canvas and the pigment are the soul of the picture. It is the mode of manifestation, the mode of manifestation of spirit, incarnation. I am using the word incarnation now with a small i, as representing the fact that we are spirits incarnate in matter, manifesting ourselves in the flesh.

We are told, but not by science, though I believe it profoundly true, of a lofty Being who for us men and for our salvation came down from heaven and took flesh and dwelt among us. But that is a theme beyond my scope. I am talking of the ordinary human beings, of spirit incarnate in matter, the spirit which uses matter for its own time here on earth, seventy or eighty years—a trivial time in eternity, a short time, an episode in existence; a manifestation in the flesh, utilizing matter, permeating it, immanent, immanent in matter and at the same time transcending it. This material body represents us but is not us; it is our instrument.

We utilize matter; we utilize ether also, which is a more permanent reality and a more perfect reality than matter, much more durable; it does not wear out. The ether body is supersensuous; it does not appeal to our senses, but I fully expect that we are utilizing that also as well as matter. Meanwhile we know that the brain is the instrument which works the muscles. We are working here a bodily organism through the brain.

What is the object of this bodily existence, this material existence? It appears to be for the purpose of isolating us, isolating us from the great cosmic mass of spiritual existence to which we really belong but which for a time we are cut off from and embodied in the flesh. Bergson holds that the brain is an inhibiting instrument, blinding us to a certain amount of reality, isolating us so that we may become individuals, grow a character of our own, develop an individual self. There must be some reason for that. But that is what we are doing here—growing an individual self, a character, a personality, for better, for worse.

We are not body alone, but soul and body together. The soul and body are not inseparable. We know of cases where the mind can act apart from the body. These cases are studied; it is a large subject which I can not enter into here. If I use the term telepathy you will know what I mean—the action of mind on mind apart from the body instruments, apart from the ordinary sense organs. These facts show that mind and body are separable, that one can outlast the other; and this is what we mean by survival—that the soul or mind or spirit can outlast its bodily instrument. It never should be identified with the bodily instrument. It permeates it, utilizes it, but it dominates it, and it can leave it behind and go on without it.

I know that old people are apt to fear death. I want to assure them that that is not a reasonable attitude to anything which is inevitable in this wonderful universe. Death is an adventure through which we shall all have to go; it is a serious adventure,

but it is not an end of anything. It is a separation, a discarding of the bodily mechanism, and we go on without it. Apparently, it makes very little change, except in the conditions. The self that we have grown here, the individuality, the character, the memory, and the affections persist. We go on as we were when we left the body. We progress, certainly. I was speaking last time of the grades of existence that there are. There is evidence that we ascend from grade to grade, as we are fit. There is no stagnation, there is progression. Are we bound to progress upwards? No, there is no compulsion either on that side or this; it remains for us to decide. We have the power to go up; I suppose we have the power to do down.

But the evidence is that the conditions are easier. The episode in matter is a strain. There has been a great effort in dealing with this material body, with its animal propensities, its animal ancestry. We have to overcome that, and progress more easily afterwards, so they tell us. Those who have lost relatives sometimes have a sense of communion with them, and hope that they are still existing and that their affections still persist. Let me tell you not to doubt that. I tell you, with all the assuredness of a lifetime of study of these matters, that it is true. Love bridges the chasm.

Love is the ruling thing in the universe. Love does not go out of existence. Nothing goes out of existence. They change; they may go out of our ken, they may go beyond our senses, but there they are in reality all the time; and whatever character you have, whatever memories you have acquired, you will carry with you when the adventure comes.

In this majestic universe, I say, nothing is too good to be true. Things are far from perfect yet, but they are working towards perfection. Will it ever be realized? Ah, not for many ages. Perhaps we shall always be working towards perfection. How many millions of years this earth has lasted now—how many millions of years it may last still! The individual lasts forever. What about the race? It is evident that the earth life is a vital episode in the development of spirit, in the increase of value in the universe.

Men and brethren, we are here at work in the city of London—or you are, and doing your part in the work of the world. In the midst of many difficulties it is well to realize that the scheme in which we are asked to help and for which we have been given powers to help is not merely what we call the next world, is not merely another state of existence, but is here and now. The coming of the kingdom is to be on earth, as well as in heaven. The better state of things for which every one is longing, for which many are working, is to be here on earth, in amongst our daily work. The spirit of the Highest is willing to descend, is willing to help us to become something higher than we have been; to help, not only each individual, but the whole race to reach a stage of perfection which is far from being realized at present. That should be the great prayer of humanity: "Thy kingdom come. Thy will be done on earth, as it is in heaven."—*Christian Century.*

The New Spirit in Industry

Ruth White Colton

THERE is no one fact so persistently confronting the student of present-day problems as the astonishing lack of sane, constructive leadership in our national life. It is a fact, however, which is rapidly developing into a national asset, since, by this very lack of leadership, the average man and woman are finding these problems pressing them closer and closer, demanding a hearing, praying for a solution.

It is everywhere conceded that we have, as a nation, made the greatest material advancement in the history of mankind, but we, ourselves, are constantly brought face to face with the realization that unless we make equal advances along spiritual lines, our material prosperity will avail us nothing. There are many indications, however, that a spiritual change is actually taking place among our American business men, or at least among those who have the vision and courage to look beyond immediate returns, and to recognize that it is impossible to expect economic stability without real social justice.

This new spirit in industry is based upon a recognition of spiritual values, of the dignity and worth inherent in the humblest member of the human family. Above all else it is a spirit of service. The old standards whereby men gouged their millions out of filthy factory towns, wore out bodies and souls of women and little children, and saw no kinship between themselves and their fellow men—these standards will soon be as extinct as the Dodo. Indeed, the time is already here when it has become merely a matter of choice as to whether our industrial leaders will voluntarily turn their backs upon such misuse of power, or have that power taken from them. Our vast and complicated scheme of modern civilization, tending, as it has, to concentrate wealth in the hands of a few, renders the social and economic enlightenment of our industrial leaders a matter of paramount importance to Society.

There are in this country to-day not one but many business men who, having been fired by the possibilities in this new industrial spirit, have proved to their own satisfaction, and to the satisfaction of those in their employ, that true prosperity and dividends of lasting value can be obtained only when Labor and Capital—worker and management—have come to realize their economic inter-dependence and their social and spiritual brotherhood. More than this, since the history of Labor and Capital for tragically many decades past clearly demonstrates the long period of stupidly heartless exploitation of Labor, it is small wonder that these leaders of Industry who have caught and hold this new vision of industrial relations must bear with patience the onus of that past history, until Labor shall become convinced that they offer more than an empty gesture.

So, also, must Labor learn that any doctrine which aims to discredit the need for co-operation and the oneness of interest of Labor and Capital, is as unsound economically as it is vicious ethically.

Some time ago the writer was invited by a business men's organization of Fall River to speak at a luncheon to which over fifty mill-owners and managers had been invited. It was her privilege, after the luncheon was over, to talk with many of these men individually, and without a single exception they voiced their belief that in the foregoing statements, which she had used in substance during her talk, the speaker had expressed the fundamental causes of their city's present social and industrial decay. To them it was tragically apparent that they were reaping the whirlwind sown by generations of selfish and blinded men.

Yet when all is said and done, this new spirit in our industrial life is not "new" at all. It is simply the tardy recognition of that great unfailing Law, through which Industry's and Society's greatest problem—the human problem—can be solved. If the convictions of the writer have any value at all, it is not only because she has herself seen the sincere and honest application of that law in one of our greatest industrial organizations result both in bringing about these higher satisfactions and in effecting a material development little short of miraculous; but it is also because of the widespread interest manifested by representative groups of Labor and Capital towards these experiences. Let those who feel that our country is submerged in a hopeless mire of materialism take heart! When great national organizations of business men will pay a woman to tell them of the value of the Golden Rule as a solution for their problems, there is, indeed, reason for hope.

Social and economic justice will never be brought about by the demands of Labor or by the commands of Capital, but it will inevitably follow upon the awakening of the industrial members of society to a consciousness of the economic inter-dependence and the social brotherhood of all mankind. Until we have an acceptance of individual responsibility, until we have forever cleared ourselves of the laziness and cowardice of pitting one group against another, we shall cry "Peace, peace," and there will be no peace. Not between man and his neighbor, not in the wider horizon of industry, and not among the nations upon the earth.

"Do unto others as ye would that they should do unto you" is not the expression of a weak and impractical idealist's dream. It is the soundest social and economic doctrine that society will ever need for the solution of its problems.

Our Prayers Together

Florence H. Perin

H. G. WELLS in "The Soul of a Bishop," relates delicately and beautifully the personal vision of Christ which he experienced and described. He tells how when hungering and thirsting in his body and soul for the knowledge of the consciousness of God, he prayed:

"O God! Our Leader, Master, Friend! Forgive our littleness and unworthy motives and let Thy light shine on us, for there is not one of us but can be lit by Thy fire and lose himself in Thy salvation. Take us into Thy purpose. Let Thy kingdom come. Amen."

"He sat very still in the park in the sunset peace, and there grew in his mind the persuasion that he was in the Presence of the Living God. There was no vision of angels or stars, but God was all about him, a dome of protection, a power in his nerves, a peace in his heart. This was the real Coming of God, and now he knew that for the rest of his life he should possess God. So long as men were men they would see God as a man. As long as we struggled He would lead our struggles. His personality was the answer to our personality, but *God Himself*, except so far as He is known, remains inaccessible, wonderful, shining through Beauty, hidden beyond research, greater than Space or Time."

Sunday, June 21

My business is not to remake myself
But make the absolute best of what God made.

Browning.

Heavenly Father, we pray to-day that we may consecrate the best that is in us to Thy service. May we strive for such strength of will and determination of purpose that we may walk as in Thy presence with clean hands and pure hearts. *Amen.*

Monday, June 22

It is will alone that matters!
Will alone that mars or makes,
Will that no distraction scatters,
And that no resistance breaks.

Ibsen.

What the day shall bring to us, O Father, only Thou knowest, but it is for us to choose the spirit in which to meet joys or obstacles. Help us, O Father, to-day to stand squarely upon our feet and face every circumstance of life with poise and courage. Help us to know that if our will is in harmony with Thy will, nothing will be too great for us to overcome. Fate shall not control us. We shall persist in overcoming all temptations, all doubt, all fear, until victory shall be ours. *Amen.*

Tuesday, June 23

A crowd of troubles passed him by,
As he with courage waited,
He said: "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on life dejected,
Who meekly say good-by to hope;
We go—where we're expected."

Helen E. Starrett.

Our dear Father, as we pick up our load this new day, having rested safely and peacefully in Thy precious arms, wilt Thou give us the strength and courage to meet and pass by all trouble that comes

our way. May we not hesitate on the road to mope, or to give up, but make us hopeful and cheerful, making life the easier, and when our journey is finished, may we see Thee face to face. *Amen.*

Elsie Linn.

Wednesday, June 24

When I'm thinking roses,
In my heart 'tis June,
Shadows flee the sunshine,
All the world's in tune,
Rose-thoughts bring the solstice
Of each sunlit year,
When I'm thinking roses
Happiness is here.

When I'm living roses
Golden glows the way
Leading into service,
Stronger day by day,
Rose-thoughts know the secret
Of my inner shrine,
When I'm living roses
Flower o' love is mine.

Gertrude Rugg Field.

Dear Father, may there be a song in our hearts so sweet and clear to-day that we shall be enabled to go forth to our duties in the spirit of joy. May we keep our lives fit by thinking only of the loveliest and best. We open our hearts to Thee that we may feel the glow of Thy divine love, and may we radiate that love constantly. *Amen.*

Thursday, June 25

Let us not care too much for what happens. Let us not leave our peace of mind at the mercy of events.

Charles G. Ames.

Let me learn from Thee, O God, how little is all that is earthly, how great all that is heavenly, how short all that is of time, how lasting all that is of eternity. We ask it for Christ's sake. *Amen.*

M. H. S.

Friday, June 26

No backward glance shall hinder or appall me:
A new life is begun;
And better hopes and better motives call me
Than those the past have won.

Lillian Knapp.

O Lord most merciful, Thou hast given to each a new chance with the coming of the new day; Thou hast given before us another page unspoiled as yet by sin or folly. Help us not only to believe that this is the best day the world has ever known, but to make it the fairest day in all the record we have written. To love as we live—to be merciful, kind and free from guile—make this our ambition, we humbly pray Thee. *Amen.*

Francis H. Rowley.

Saturday, June 27

Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

Hosea Ballou.

In humility, O Father, we come to Thee to-day. We know so little, we can only see one step ahead, but Thou art so near that we may catch something of the divine spirit of the Master if we will only trust. We pray to-day that we may cherish all that is good and true in human life. *Amen.*

Universalist Publishing House

Condensed Report of Treasurer and Manager for the Year Ending March 31, 1925

WILL every thoughtful Universalist read carefully the following report of the treasurer and manager of the Publishing House? Put in a sentence it means this, that a paper like the *Leader* can no more be financed on its receipts from subscriptions than a college like Tufts or Harvard can pay its bills from student tuition. There is a steady increase in endowment that will eventually be adequate, but meanwhile additional income of not less than ten thousand dollars per year must be provided.

Business receipts:	
Regular periodicals	$17,804.09
Books, lessons and supplies	24,920.78
	$42,724.87

Net Income from Funds

Applied to business:	
Barnum tract	$ 361.00
Mission publication	310.82
Leader life subscriptions	335.00
Tyler funds	7.50
Miscellaneous funds	11,121.01
	$12,135.33

Applied to administration:			
Miscellaneous funds	422.00	$12,557.33	
From "Drive"		10,000.00	
Business loss for the year		3,297.45	$68,579.65
Business payments:			
Regular publications		$43,140.20	
Books, lessons and supplies		21,562.66	
Western Office		756.54	
		$65,459.40	
Add decrease of business assets		2,698.25	
Net cost of business for year		$68.157.65	
Administration payments		422.00	$68,579.65

Capital increased as follows:	
Wallace K. K. Bacon, fund	$ 307.94
Mercie Peake fund	1,000.00
Ellen S. Barney fund	3,800.00
Alonzo Beem 4th fund	1,000.00
Comins fund added to	40.00

Endowment funds of *Leader*		103.00	
Fund No. 16		3,000.00	
Headquarters fund		4,100.00	
Net increase of capital		$13,350.94	
Unexpended 1925 income		92.58	
		$13,443.52	
Less:			
1924 "Drive"	$ 4,000.00		
Business loss	3,297.45	7,297.45	$ 6,146.07

A brief analysis and summary of the operations of the year is as follows:

The "store" or merchandise part of the business showed a net gain of	$ 168.39	
The production costs of the periodicals were in excess of income from subscriptions and advertising by the following:		
Leader		$22,449.01
Sunday School Helper		2,603.96
Ambassador		548.20
		$25,601.17
The income from the funds held by the House, viz.	12,135.33	
Together with the gain on "store"	$12,303.72	
Applied to these costs		12,303.72
Leaves a loss of		$13,297.45
Received from the Drive through the General Convention to be applied to the *Leader* costs.		10,000.00
Net loss for 1925		$ 3,297.45

(Signed) *Arthur E. Mason, Treasurer.*

May 26, 1925.

* * *

A PERSONAL MESSAGE FROM THE FIELD SECRETARY OF THE TURKEY MISSION

THE great Washington Convention, January 28 to February 2, was the occasion of an unexpected brief visit on my part to the homeland. I left Constantinople January 3 and expect to be back there again March 28.

I have borne to friends in America the personal greetings of many of my associates in Turkey, Greece and Syria, but there are others whom I have not had the opportunity of meeting.

Before I sail eastward next Saturday I want to send this personal word to the wide circle of those who have friends in the Near East or who are supporting by their prayers and gifts the work of the American Board and Woman's Boards in those parts.

We face a new, a *pioneer*, situation in Turkey.

Events have moved with startling rapidity the last two years.

The overthrow of the House of Othman, the establishment of the Republic of Turkey, the deportation of the Caliph of the Moslem world, the separation of Church and State, the rise of political parties, the achievement of national sovereignty and the diplomatic triumph at Lausanne, the secularization of all schools, public and private, Moslem and Christian, the reorganization and extension of the system of public education, the rapid progress of many social reforms especially as related to womanhood, the growing power of public opinion as expressed through the press, the appearance of critical Turkish literature dealing with the sources of Islam, the strenuous efforts of educated Turks to fashion their national life according to Western secular models—these phrases indicate without adequately describing some of the changes which are taking place in Turkey.

Missionary statesmanship requires our acceptance of the facts registered by the triumph of the Turkish representatives at Lausanne. The minorities in Turkey have practically disappeared. Continued missionary occupation of Moslem Turkey does not carry with it a sanction of all that has happened any more than the continued existence and activity of churches in America stamps our industrial injustices with approval. The challenge that comes to us is to make our witness to Christ's way of life more effective under changing conditions.

Your representatives in Turkey are now in contact with Turkish people and life as never before in the history of our work in the Near East. There are, for instance, more *Turkish* students in a certain small group of our schools than there were students of *all* races in the eight American Board colleges in Turkey in 1914. Another instance, the work of our International Hospital under Dr. Haas at Adana goes forward with increasing success in a purely Turkish environment. Still another illustration, the call for social work and trades' school work is pressing in upon us from a number of points in Asia Minor. We are compelled to work under restrictions compared with conditions in capitulation days, but Americans and American activities are not suffering from official discrimination and we above every other democratic nation ought to be eager to respect impartial law. We can do our work and achieve our purpose if we prove faithful to our calling and allow our lives to be completely dominated by the boundless love of Christ.

The spear point of the challenge of Modern Turkey is a call for a reinterpretation of the meaning of genuine religious life and experience. The leaders of the new Turkey reject the idea that religion is a constructive force in modern society. The acid test of our work in Turkey and in the Near East generally will be the test of daily experience. Can we prove by our lives that our idea of religion as the only adequate basis for practical idealism is sound? Can we show that naked patriotism and nationalism are not enough? Can we point the way sympathetically, unmistakably and practically to that "better part" which is adequate?

We are not forgetting the refugees in Syria and in Greece. They still claim our active co-operation. Fortunately they are rapidly getting on to their feet economically and are bearing an increasing burden of school and church support.

My brief visit in America after six years' absence impresses me with our unfathomable material and spiritual resources. How can we release them more fully for constructive social enterprise the world over? I am also impressed with the similarity of the problems facing Christian men and women in all lands to-day.

How can we enlist more widely the effective co-operation of Christ-minded men and women of all races?

I return to the Near East deeply grateful for this vist with home friends and more desirous than ever before to make my life count in our common task of uplifting Christ.

Fred Field Goodsell.

March 10, 1925.

* * *

EDGAR T. WILLIAMS

Edgar T. Williams is the chairman of the Southern Territorial District of the National Laymen's Committee. Mr. Williams, who was born and bred in Tennessee, is treasurer of the American Manufacturing Company, in Chattanooga. He has been active in the Universalist Church and its auxiliary organizations since his "knee pants" days, and is prominent in his local church. Mr. Williams took part in the World War, and is a member of the American Legion, Optimists, Walsh Society, and the International Chattanooga Manufacturers' Association.

* * *

PRESIDENT COOLIDGE ON PRISON REFORM

IN the *Leader* of May 30, we printed a letter from Mr. E. Stagg Whitin, the Executive Director of the National Committee on Prisons and Prison Labor, in reply to our editorial on the Federal Prison at Leavenworth. Referring to our question, "Has no one ever told the President of the United States?" the writer suggests that in justice to the President we should quote from his last message his appeal to Congress on this subject. Mr. Whitin has since sent us the following extract from the President's message, which we gladly print:

> The National Government has never given adequate attention to its prison problems. It ought to provide employment in such forms of production as can be used by the Government, though not sold to the public in competition with private business, for all prisoners who can be placed at work, and for which they should receive a reasonable compensation, available for their dependents.
>
> Two independent reformatories are needed; one for the segregation of women and another for the segregation of young men serving their first sentence.

* * *

THE SOCIAL WELFARE DIRECTOR IN THE FIELD

Charles Pennoyer

The State Superintendents of New York, Wisconsin and Iowa, Dr. George D. Walker, Dr. Luther R. Robinson and Rev. O. G. Colegrove, have all been helpful in their co-operation, as the director planned the first part of his Western trip.

Buffalo was the first center visited. The minister of the Church of the Messiah, the Rev. L. O. Williams, has made himself a good-will influence in the community, having rendered definite and outstanding service for a better understanding between Catholics and Protestants, and between all the citizens generally. Besides his psychology classes, particularly his "Trouble Hour," and his educational lectures and publicity articles, he stands for a social welfare ministry in every way. George A. Halbin is the city's chief assessor. Mrs. Nellie R. Stuart is a district secretary for the Charity Organization Society, and will be a representative of this Department. Dr. Helene Kuhlman serves at the Buffalo State Hospital, Mrs. Anna Fox for the Charity Organization Society, and Charles Roberts in night school teaching. Of this church, too, was the late Mrs. Harriet A. Townsend, who organized the city's first literary society, the first club in the city to go into social work, the Women's Union, and built a club house where protective, legal and educational work was given to women. The building is now the Townsend Hall of Buffalo University. I was privileged to preach at this church, to give an address to the Sunday noon forum and to lecture one week day evening. The church responded as ready to go into a definite and regular study with others of the denomination, to use the community pulpit and to co-operate as called upon. The church plant is well equipped.

Grace Church at Buffalo was also cordial. The parish house has been used by boys' and girls' clubs and by the school department. The Y. P. C. U. was preparing to sing at the houses of shut-ins. The Rev. Edward C. Downey has the vision and spirit for a growing social service, and was very helpful to me in his suggestions and plans. He holds a regular preaching service at the Home of the Friendless. I was pleased to find how soon he had come to know the city's institutions. Allison Bradley, one of the church, son of the late Rev. Alice Bradley, is an official in the Bureau of Public Welfare. Three of our ministers, the Rev. R. E. Horne, the Rev. Dayton G. Vogt and the Rev. F. A. Stockwell, are actively connected with this church. I spoke to the Y. P. C. U., preached on Sunday evening, and lectured before the Men's Club at a supper occasion.

The church at Perry, N. Y., invited me for a lecture, and the conference discussion following showed an active interest here, where the minister, the Rev. William J. Metz, is president of the Welfare League. Miss Adelaide Alden is the community nurse, Dr. F. M. Crocker is the president of the Chamber of Commerce, and Carl G. Clarke, editor of the *Perry Record*, is one of the organizers of the Welfare League. The last named will act as the chairman of the social welfare committee and help this Department to be helpful. Here is a church which holds no money raising suppers or pay events of that kind. The local paper showed that two New York Universalists were soon to compete, as it were, in town on the same evening, the Rev. Wallace W. Rose of Rochester speaking at the Chamber of Commerce and Mrs. Caroline S. Hosmer of Auburn, president of the New York Parent Teachers' Association, speaking at the high school.

The Olinda Universalist church at Ruthven, Ontario, Cana-

da, sent a strong invitation for me to visit there, and I spoke at the Easter Sunday sunrise service on the shore of Lake Erie, addressed the Sunday school and preached at the regular service. The Olinda church will use two of the community pulpits, one beside the church and the other at the crossroads, and is about ready to dedicate them. Two of the members, Mrs. Aylmer Burk for the Ruthven school, and Albert L. Bruner for the Elmwood school, were recently delegates at the Ontario Education Association meeting in Toronto. Philip Bruner will act as the social welfare committee chairman. The Rev. Edward M. Minor, the minister, is helping this church, which is well equipped with a social hall, to do a yet finer social service.

Dr. Frank D. Adams gave a cordial invitation to the church at Detroit, Mich., and prepared for a fine Family Night meeting. As usual I visited the outstanding social welfare centers, and, on finding one definite gap in that great community's service, the lack of a branch of the American Social Hygiene Association, I found Dr. Adams glad to lend himself to help initiate such a service, much to the delight of those social agencies most affected by such co-operation and leadership. Another body was ready to have officers at once from the membership of the church. Mrs. Adams has been an Associated Charities volunteer visitor, and their daughter, Miss Lillian Adams, a student at the College of the City of Detroit, is preparing for social welfare as a life work. Here is a church whose auxiliary units, including the Ladies' Aid Society and the Y. P. C. U., do not raise money to finance the local church, but instead give their help to social service and humanitarian causes. The little periodical called "This Week in Detroit" referred appreciatively to the Saturday evening dances in McCollester Hall. The fine church plant is busier than ever and is doing a wide service. Among the social welfare leaders in this church are Mrs. E. S. Leonard, state field secretary of the Work for Crippled Children, Miss Vemba Dunlap of the probation department in the Recorder's Court, Mrs. Strang, county president of the King's Daughters, John F. Wright, president and founder of the Pathfinders of America, Mr. and Mrs. Claude Kniffen of the Americanization work in the public schools, Miss Hoyt Hill of the Recreation Department of the City Board of Education, and Miss Minnie Graves, who has done a fine work in colored social service. Two former ministers of the church were guests at the big meeting, Dr. Willis A. Moore, now in educational service for the National Safety Exposition, Cleveland, Ohio, and the Rev. Charles F. Patterson, of Arlington, Mass. Miss Vemba Dunlap will be the chairman of the social welfare committee, and the community pulpit will be used.

It was not the best time to visit the Chicago churches, but I spent a few days there. The Church of the Redeemer invited me to preach on Sunday morning, speak to the Sunday school and to the week day women's meeting. All realize what a devoted service Dr. L. B. Fisher is rendering here, and social service is part of his earnest interest. Mrs. J. E. Rhodes taught the Daily Vacation Bible School here last year and several summers previously, when as many as one hundred benefited by the service given. This church will co-operate with the Department. The director had a conference with the Rev. George W. Allinson, who is leading a new movement, and will next time have the opportunity of a definite meeting.

St. Paul's Church on the Midway has a fine plant and a fine minister and is having a fine influence. The community hall is used by four Camp-fire Girls' organizations, several Boy Scout troops, two community dancing classes, women's gymnasium classes and other groups, as well as by societies connected with several other denominations. There were young people about the building all the time. Dr. L. Ward Brigham not only greatly helped the director on his transportation plans, but also by his illuminating and inspiring plans for a growing church ministry. Miss Dorothy Karlen was co-operating, too, in the National Conference of Camp-fire Girls. Walter McPeck, also of the staff, helps in dramatic readings and in other ways. Elmer Stevens is leader of a men's discussion group. Miss B. L. Gorton has carried on entertainments at the juvenile detention home every Friday for several years. I had the privilege of speaking at the parish supper and also at the women's supper. At the latter three ministers were present, the Rev. Tacy Mathew Bowler, the Rev. Lucy Markley of Chicago University, and the Rev. Helen Line. The church has already begun to use the community pulpit and is ready for the other service.

The Rev. Jasper L. Everton invited me to Stockton, Ill., where at a small meeting a great deal of interest was aroused. Miss Emily Parker will be the chairman of the social welfare committee. Of the seven members of the local school board five are of this church: Mrs. William G. Curtis, Peter Rindesbacher, David J. Noller, George Schroeder and Arthur M. Smith.

At Racine, Wisconsin, I had the opportunity of speaking to the Y. P. C. U. and preaching at an evening service. The Chapter of Comrades especially co-operated and the response was cordial and interested. The time was too short, and Dr. L. R. Robinson has asked me to return for a series of social revival meetings.

Monroe, Wisconsin, had a much longer time to prepare, and besides speaking at the Kiwanis Club, high school, normal school, Sunday school, and women's society, I had a fine audience for the morning sermon and for the special Sunday evening forum lecture and discussion. The response was fine. The minister, the Rev. Noble E. McLaughlin, is himself a real community institution, and is greatly beloved by the people of all denominations. The Catholic priest prayed for him at mass during a recent illness. Mr. McLaughlin has special musical gifts and his singing at all sorts of occasions is itself a social service. The beautiful public library here was given by Henry, Willis and Edwin Ludlow, in honor of their father, Arabut Ludlow, all Universalists. The late Mrs. Jane Lysaght gave the monument to the unknown dead of the Civil War, $25,000 to the Deaconess Evangelical Hospital, $20,000 to the poor of the county for medical treatment, $10,000 for Dousman School for Boys near Milwaukee, $10,000 to the Women's Relief Corps, as well as to the church and other causes. Mrs. May L. Luchsinger is past president of the State W. R. C., member of the Board of the Wisconsin Veterans' Home at Waupaca and county chairman for the American Red Cross. Twelve of the church have been presidents of the Woman's Club. Fred Kohlin is mayor and Mr. Tschudy is City Commissioner of the Poor.

Mitchellville, Iowa, was also visited. Here the creditable new church hall, which I was permitted to christen as Unity Hall, is open for a nominal price to the community for educational, religious and social purposes. The institution which the late Thomas Mitchell founded as a seminary, governed by the Iowa Convention, has become a State Industrial School for Girls. The women's society will be more active in social service. The Rev. O. G. Colegrove planned a good meeting, as elsewhere in the state.

Attorney L. V. Harpel planned the meeting at Boone, Iowa. Here the community pulpit and other service will be used. Miss Frances Mason is a member of the school board. Dr. Kate Harpel has been connected with work for girls and has lectured in camps and among industrial groups.

Webster City, Iowa, gave me an opportunity to preach at the large Sunday service and to speak at the Sunday school meeting. The church people definitely arranged for the community pulpit service and signed up for study service. Dr. Effie McCollum Jones was the only field director officially sent out by the National Women's Suffrage Association, in 1916-17, and has done a war-time and peace-time service of distinction. Her psychology lecture service is widely known and highly regarded the whole country over. Mrs. Wm. E. Brown organized the Red Cross and the tuberculosis work, was a member of the State Republican Committee 1923-24, directing the work in fourteen counties as a member of the state executive, is secretary of the Hamilton County Welfare Association, superintendent of the Kiddies' Christmas of the Associated Charities and vice-president of the Salvation Army county organization. Mrs. P. W. Lee is president and executive worker of the As-

sociated Charities. Judge J. L. Kamrar is another public servant. The unusually fine library building, the best building in the city, is the gift of a Universalist, and is called the Kendall Young Library, and the Home which adjoins the library is called the Jane Young House, in memory of the wife, and is given to the Women's Club for a club house. Mrs. Ella Burleson, daughter of the late Rev. B. F. Snook, is a leader of the women's club. E. F. Snow is the County Superintendent of Schools.

At Waterloo, Iowa, I had the privilege of speaking to a large audience at a special Sunday evening meeting, and to a large attendance at the Monday night supper. Church leaders here are H. B. Croppen, chairman of the Red Cross, and now also chairman of the local social welfare committee for this Department, Mrs. H. M. Mead, ex-secretary of the A. R. C., Mrs. Raymond Folk, Mrs. H. B. Croppen and Mrs. L. C. Leeper, president, treasurer, and secretary, respectively, of the city Women's Club. Practically all signed up for co-operation in definite common study. The church is splendidly equipped for social service and the Rev. Willard O. Bodell has made a fine beginning for an all round ministry.

At Osage, Iowa, I was the guest of the Rev. Jennie L. Bartholomew Hitchcock, with the Congregational, Baptist and Methodist ministers, and the whole afternoon was used in a fine discussion together. In the evening I gave an address at a large union meeting at the Methodist church, and later at a meeting of the Universalist church members. I was told that the union services would follow my suggestions as the basis of their future meetings. The Universalists will make the program study their regular Sunday interest and will establish the community pulpit. The Ladies' Aid has since voted to help needy families and to assist worthy girls to get ready for high school.

I was asked to speak at the Des Moines Unitarian Laymen's League and other meetings, but the calendar would not permit. I did take note of the Iowa State Association of Sociologists and Economists. I also attended the National Fellowship for Reconciliation meetings at Columbus, Ohio, and was on the program of the Convention of the National Convention of Community Church Workers at Toledo, Ohio. Not being able to attend the annual meeting of the Social Service Commission of the Federal Council of the Churches of Christ in America, Dr. Arthur W. Grose, Brooklyn, N. Y., member of the Commission of this Department, was the representative, with Dr. John Smith Lowe.

Dr. W. H. McGlauflin, as the representative of the Scranton Ministerial Association and Chamber of Commerce, visited Harrisburg recently, and spoke in the Senate Chamber, advocating the bill for jury reform.

Among the other churches establishing the community pulpit are Winter Hill, Somerville, Mass., New Bedford, Mass., Pittsfield, Maine, as well as Sunburst, N. C., and the Babson Institute at Babson Park, Mass.

* * *

CALIFORNIA STATE CONVENTION

Frank Lincoln Masseck

The thirty-eighth annual session of the California State Convention was held at Riverside, May 12 to 14, with a large and deeply interested representation of the five churches of the state. The delegates from other cities were served with a delicious supper on Tuesday evening, and thus were made to appreciate the improvements that have been made in the parish house during the last year. The new kitchen proved to be most adequate and convenient. The new primary or kindergarten room is perfect for its purpose.

The organist of the church, Mrs. Grover Steiner, brought pleasure to all in her opening organ recital, and at other times during the Convention. The indisposition of Dr. Selleck, which permitted him to appear only occasionally, was deeply regretted by all. But, as usual, he had all things well arranged, and every detail was carried out satisfactorily.

The president, Dr. D. W. Mott, of Santa Paula, called the Convention to order, and made an admirable presiding officer through all the sessions. He was present at the organization of the Convention, in the same city, many years ago. The occasional sermon was given by the Rev. Frank Lincoln Masseck, of Santa Paula, the subject being "Looking forward and not backward."

In the absence of Dr. Selleck, the communion was served by the Rev. Clinton Scott and the Rev. Edson Reifsnider, D. D. The offering for ministerial relief, in accordance with the custom of recent years, was devoted to the venerable Dr. H. L. Canfield, the veteran of our cause in the state, who celebrated his ninety-seventh birthday on May 20.

On Wednesday morning, a praise service was conducted by the Rev. John Milton Scott. President Mott gave a report of the work during the past year, and made an earnest plea for renewed consecration to our cause. The secretary and the treasurer made their annual reports, the latter showing an income of $386.63, expenditures of $191.99, leaving a balance on hand of $194.64. The report of the Committee on Fellowship showed nineteen ministers in fellowship, two having been received by letter during the last year.

The Rev. James Lewis Gillies, D. D., pastor of the First Methodist Church, of Riverside, gave an inspiring address on "Faith and piety: the faith that grows out of piety; the piety that grows out of faith." Dr. Gillies is of the modernist school and his address was highly appreciated.

On Wednesday afternoon the Women's Missionary Association, under the leadership of the president, Mrs. Luella M. Masseck, presented a most inspiring program. The devotional service was conducted by Mrs. Norton, of Riverside. The president reviewed the work of her administration, calling attention to the fact that within the four years that she has served thirty-five life and memorial memberships have been secured, thus developing a permanent fund of $600 where no funds had existed. During the year the ladies have raised $1,089, and paid out: national dues $143.50; national life memberships $43.75; memorial certificates $10; Japan $245; Southern work, $245; Bulletin $25; Clara Barton Memorial $17.50; sinking fund $75; Blackmer Home girl $120; personal gift to Mrs. Hathaway, $28; Life Membership for Miss Hathaway $25; invested $100, balance on hand $11.35. This is a splendid record for the women of the state. During the meeting a special offering of $25 was made for the Southern building fund. The reports of the local work of the women showed a variety of accomplishments of which they may well be proud.

The Rev. Carl S. Patton, D. D., of the First Congregational Church, of Los Angeles, gave an address on "Is world brotherhood a biological heresy?"

The election of officers resulted as follows: President, Mrs. Anna Dickerman Martin, Los Angeles; vice-president, Mrs. Emma Parle; treasurer, Mrs. Rena M. Henry, Pasadena; secretary, Mrs. Edwin C. Gould, Los Angeles; directors, Mrs. Ruth McKevett, Santa Paula, and Mrs. Babcock, Riverside.

Wednesday evening two excellent addresses inspired the congregation. The first, by Rev. Edson Reifsnider, D. D., now pastor of the Unitarian church, Long Beach, on "The progress of liberal religion—our allies in the great cause," brought out in a most interesting manner the many individuals and organizations now contributing to the broadcasting of liberal ideas.

Dr. van Schaick, the editor of the *Leader*, who was present at all the sessions, and constantly contributed to the discussions in a most helpful manner, much to the delight of the members of the Convention, many of whom met him for the first time, brought a message based on his experience in various parts of the world, "The good in every nation." It rounded out the speaking of the day, and sent every one home with a heart full of joy.

On Thursday morning, after a devotional meeting, led by the Rev. John Milton Scott, of Los Angeles, Convention business was resumed. The committee on resolutions and recommendations presented a series of resolutions dealing with the World Court, child labor, narcotics and drugs, Near East Relief—all

of which are to be referred to the local churches for consideration; thanks to the Riverside people for hospitality, greetings to Dr. H. L. Canfield and Dr. L. W. Brigham, and sympathy to Dr. Selleck in his indisposition.

The Rev. B. C. Ruggles, Dr. van Schaick and Dr. Selleck briefly discussed the Five Year Program of the Laymen, which was approved, endorsed and commended to the earnest attention of the California laymen.

At noon the ministers were the guests of Dr. van Schaick at the Mission Inn, where it was possible to enjoy an intimate and fraternal discussion of many problems connected with our denominational life, a privilege that was greatly enjoyed. It is only rarely that the ministers of the state get together, and still more rarely that they have with them one of the great men from near headquarters.

The afternoon was made valuable by an address by the Rev. Theodore C. Abel, of the Hollywood Unitarian church, on "The Church School Curriculum," which aroused intense interest and an animated discussion, in which many participated.

Then followed a tour through the Mission Inn, under the leadership of the curator of the interesting exhibits, the climax coming in a beautiful recital upon the organ of the Inn. This was a rich and rare experience.

The Convention closed with a great banquet served in the Pilgrim Hall of the First Congregational Church, at which Fred L. Hamblin, Esq., of Riverside served as toastmaster. The subject of the evening was "What I most desire for my church," and the responses, by Dr. C. Ellwood Nash (who spoke with his old-time vigor), the retiring president, Dr. Mott, the Rev. Clinton Scott, Mr. Willard G. Babcock of Riverside, Capt. Chas. E. Hicks, superintendent of the Pasadena church school, J. D. Ricketts of Lovina, and finally by Dr. van Schaick, were full of suggestion. Mrs. T. L. Lorbeer and Miss Betty E. Brown contributed to the musical feature osf the evening.

The Convention officers for the ensuing year are: President, Rev. W. C. Selleck, D. D., Riverside; vice-president, Rev. Clinton Scott, Los Angeles; secretary, Ralph Jacoby, Los Angeles; treasurer, W. L. Ramsey, Santa Paula; trustee for three years, Robert S. Allen, Pasadena. The Fellowship Committee was re-elected. The membership of the Convention was eighty-two.

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THE PARABLES OF SAFED THE SAGE

The Parables of the Elephants

We were in a city named Singapore, and a man spake unto me, saying: Buy these Two Elephants. They are of Solid Ebony and their Tusks are Real Ivory. I will sell you the two for Five Dollars, American Money, not one cent less. Very cheap price; how much you give?

So I gave him Two Dollars and took the Elephants.

And I showed them unto Keturah, and she said, They will be nice for two of our Grandsons.

And I said, These are not for the Grandsons but for me.

And she said, Who will dust them?

And I said, I should worry about that.

And we came unto Rangoon. And a man spake unto me, saying, Here is the place to buy Elephants. I have this one of Solid Brass, of good design, cast in mine own Factory, and the price is Ten Dollars. Very Cheap.

So I bought that one for Four.

And there came a man to the ship having one of Teak Wood, and I bought that.

And Keturah said, Art thou starting a Menagerie? And shall I procure for thee a Noah's Ark for thy Toys?

And we came unto Calcutta. And there I found two other Elephants of Ebony, and I bought them.

And by this time Keturah was silent.

And we came unto Ceylon and I went ashore and made a purchase, and there were coming to me as change Five Rupees. And I bought two more Elephants.

And Keturah looked at them and said, It is remarkable that they can carve them so well and sell them at such a price.

Now on the next day I was ashore, and I met a man who had Elephants carven in Cocoanut Wood, and they were very cheap. And I said, It is not worth while to give Ebony Elephants unto the Children when these are so good and so cheap. And I bought Four of them for my Granddaughters.

Now when we were on the ship again, behold Keturah came from a trip of her own, and she told me of what she had purchased in a Silk Dress and in India Prints. And she had another package. And she said, First let me see what thou hast in that package. And I opened my Four Elephants. And Keturah laughed, and she said, Now will I show thee what I Have. And she showed me Five Elephants which she had bought for her Grandsons.

And she said, They are so Cheap, and so well carven, and I thought it would be difficult to take any of thy herd away, so I bought these.

And I laughed long at her for having chided me for buying Elephants and then buying some of her own.

And I said, Never mind. We have yet to visit Bombay. There may we both buy some more.

And she said, Nay, I know what we may do with those we have, and leave thee thy Brazen one and thy Teak one and one pair of those in Ebony, and where to give the rest. At last we have Elephants enough.

And I said, Yea, but not one too many.

And she said, Yea, we have none too many.

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FAME THRUST UPON HIM

"Some are born great, some achieve greatness and some have greatness thrust upon 'em." Until a few days ago the name John Thomas Scopes meant nothing outside a small circle in Tennessee. It was not even one of the 24,278 mentioned in the last edition of "Who's Who in America." To-day it is being trumpeted all over the civilized globe and wherever there is scientific thought it is honored as that of a martyr and linked with those of the most illustrious in the history of the conflict between knowledge and ignorance.

A few months ago there would have been an element of the ridiculous in likening Scopes to Socrates; to-day there is reason for it. Twenty-two centuries are rolled away and a hitherto obscure American takes a place beside the great Athenian, not as a thinker, but as a similar victim of similarly honest thought. Ancient Athens comes to modern Dayton bringing, not the spirit of philosophy nor the treasures of its art and literature, but the superstitious ignorance of its persecuting mob.

But whatever temporary injury may be inflicted upon Scopes he need have no fear. He is almost certain to be offered a position in some other university as yet not shackled by the collective ignorance of a state legislature. Tennessee's insult to American enlightenment must be offset by telling the world that all over the rest of the continent positions are waiting for Professor Scopes.

The pawky hand that would turn off the modern incandescent electric bulb over the desk of the student and replace it with the flicker and splutter of an antiquated tallow candle must not be permitted to bring down darkness on all America.—*The Bulletin (San Francisco).*

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A GREAT THING TO BE A CHRISTIAN

A passenger on a steamer from Bombay to London asked the captain whether liquor could be procured at Zanzibar, where the vessel was to touch. The captain said: "*You* can get it. I know Zanzibar well, and here the Mohammedans form the greater part of the ruling community, and the Mohammedan law is against the taking of strong drink. *The only way in which you can get drink in Zanzibar is by making a declaration that you are a Christian.*" Is it any wonder that Christian missions make slow headway in lands where the name of Christian is associated with the trade in liquor and narcotics, and where the vices which corrupt the natives are practised by visitors from so-called Christian countries?—*Christian Advocate.*

What the Religious Weeklies Are Saying

THE HEBREW UNIVERSITY AND ZIONIST PROSPECTS

The congratulations showered upon the founders of the Hebrew university at Jerusalem have been international and full-toned. Dr. Magnes and his associates have wrought marvelously in bringing thus early to birth the dream of a cultural center from which new life should pulse into the ancient faith. And the zionistic movement has been wise in transferring its main interests from the political to the cultural realm. Already there are signs that this type of effort will hasten the welding of Judaism itself. Jewish history in modern times has been an adventure in accommodation. Constant migrations have forced upon most of the Jews the necessity of constant readjustment to new, and frequently unsympathetic, political and social environments. It is not to be wondered at that out of this there has grown the longing for a land in which the Jew himself should be at home, and in which the stress of readjustment would fall on others. Yet political zionism has never been able to command the enthusiasm of the majority of Jews. An influential portion has maintained that the Jews are neither a race nor a nation, but that they are members of a religious community. To these—some of them active non-zionists, and more indifferentists—the activities of zionism have been of value only as they have tended toward the securing of a safeguard for the characteristic religious message of Judaism. With the Balfour declaration the political aims of zionism had to be abandoned. Disguise the situation in Palestine as you may, the fact is that the Holy Land is a British colony, and will so remain for a long time to come. But, by accepting this decision, and by putting all energies into the social and cultural schemes that the British have been glad to foster, Judaism makes possible a new meaning and a new mission for zionism. Likewise, in this realm the accommodation that still remains to be made—that with the Arab and Christian majorities in Palestine—is distinctly easier of accomplishment. The university thus auspiciously opened becomes, therefore, an earnest of peace within and without zion, and a guarantee of the continuance of the marvelous cultural contribution of Israel.—*Christian Century.*

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A CODE OF ETHICS FOR MINISTERS

The Code of Ethics for Ministers, adopted by the New Haven Association of Congregational Ministers, will evoke very different reactions from different types of men. In fact as we ourselves have discussed it with various ministers it has not found unanimous approval.

That there is deep need of much careful thought regarding the matters with which it deals, and regarding the corresponding matter of ethics for churches in relation to ministers, is increasingly apparent. But codes of ethics are, at best, of doubtful value. For those who do not need them they are superfluous; while for those who do need them they are apt to become formal and lifeless, or to be used as weapons of possible judgment and tyranny over others.

We are disposed to believe that this danger is particularly present in the matter of codes governing ministerial activity. A minister of Christ is primarily responsible to God. He has not necessarily done his part when he has satisfied the demands of a congregation; nor has he necessarily failed when he has not satisfied such demands. There are circumstances under which a minister must fulfil a higher obligation than that to a particular congregation, even if he incurs the displeasure of his church, and has to invite possible withdrawal of support or actual dismissal. We know of at least one instance in which a minister who felt compelled *as a minister of Christ* to pursue a certain course in relation to an industrial dispute was rather rudely reminded by some in his church that he was not "paid" to do that, in fact the suggestion was that he was "paid" to do only what his church approved and desired.

This New Haven Code has been evolved and approved by high-minded men who have a noble conception of the Christian ministry, but there are clauses in it which might easily, and not unlikely, become a weapon of narrow and sordid interests against a veritable man of God. Must there not be a clearer and more dominant insistence that over both church and pastor, and governing all their relationships, both with each other and with the outside world, there be the intense, inexorable, universal law of Christ, and the obligations of ministering the gospel of grace?

We believe, moreover, that such a code, admirable as it is in much of its analysis and statement, and valuable as it is as a contribution toward discussion of a vital matter, would by its formal adoption become rather stringently exercised in relation to the weak while the strong become easily absolved from its requirements.

Take, for instance, the statement that "it is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board."

That statement is capable of having, in fact is apt to have, a rather narrow interpretation which might operate harshly upon the very man who most needs to avail himself of any legitimate opportunity to enhance a meager salary. The prominent minister who may spend a fair amount of his time lecturing and writing, in ways that he deems a part of his general service, will be apt to escape the working of such a clause, while its weight will fall upon some less happily situated brother whose undue sensitiveness and extreme conscientiousness may lead him into consulting with his "official board" concerning matters that he might reasonably settle for himself. "Official boards" are apt to demand a great deal without taking to themselves some of the express obligations that this code rightly suggests should exist on the part of the church toward the minister. Ministers may abuse their privileges. They may lack a sense of honor toward their parishes and their official relationships. Churches, likewise, may fail both in actual obligations and in magnanimity. But if there be not in these matters mutual confidence between a pastor and his church can an ethical code be of much avail? If a church can not *trust* its minister the pastoral relationship is hopelessly weak at its very center.

Of course there is a higher aspect and ideal of the ministry expressed in this code. We have not disregarded that; but we are suggesting, what we believe to have been verified in practise, that codes and creeds tend to become emphasized at their most formal points. The mechanical principle is seized and insisted upon while the higher ideal is apt to be disregarded. Our excellent contemporary, the *Churchman*, in discussing this "Code of Ethics for Ministers," differs from us and expresses the wish that the Federal Council of Churches might give it approval and circulation throughout the country. It is with humility and misgiving that one suggests an opinion contrary to that of so formidable a company as the New Haven Association, supported by so strong an editorial endorsement. But we should like to see the whole matter more widely discussed before this code or any code becomes adopted by the churches at large.

If we are not mistaken there is a growing feeling that the ministry is already too much hedged about by convention, rule, and regulation; that the minister is too much the victim of his environment; that he has too much done for him by committees, commissions, conferences, and officialdom; and that his own individuality must break through if he is to do the work of a real prophet. The establishing of high standards is the most important thing. If codes, and all the former aids and helps of the corporate life of the church, tend toward this end, well and good. The standard must be maintained.

We are, however, among those who think that the note of emphasis must be laid elsewhere. The late Cecil Rhodes' idea of life was to give his children the best education possible, the most thorough practical equipment, and then *turn them out without sixpence.* The highest ideal of the ministry is along that

line. There is a deep sense in which any minister who has the character and equipment that every minister ought to have should be thrust out into the ecclesiastical world unhedged by anything but his own honor, and his obligation to Christ, to find his highest way to Christian service, developing his own methods, his own strength, and his own effectiveness. Such a man, no matter what he may do, will never betray the trust of a congregation or treat his obligations lightly, though he may not escape the darts of petty criticism. We are profoundly in sympathy with the thoroughgoing discussion of ethical principles in relation to ministers and churches. We welcome the New Haven contribution toward that end. But Codes and Creeds have such a fashion of crystallizing into something very hard and rigid, that it seems to us there would be doubtful value in "adopting" for the Church at large an elaborate statement covering matters in which after full study and inquiry the spirit of God might well be permitted to guide the individual conscience.—*The Congregationalist.*

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IN DARKEST TENNESSEE

The recent achievement of the law-makers in the state of Tennessee who have made it a criminal offense to teach the theory of "evolution" in the schools of that state, is one of the reactionary movements in America which is regarded with amazement in other lands. Our London correspondent writes that in some things the "Old Country" is supposed to be behind the times, but Tennessee's action in banning the teaching of evolution from schools and universities by legislative enactment has caused our friends across the sea to "rub their eyes in bewilderment." They are wondering whether belief in the law of "gravitation" will next be made a penitentiary offense.

It is interesting to read the comments of such a distinguished leader of religious thought as Dr. T. Reaveley Glover, who says that "America believes more than England does in the wisdom of majorities," and he seems comforted by the thought that Tennessee's decision may be reversed in two years. "But in America education is not carried to a high point," he suggests, saying: "The middle-class boy or girl in hardly any state gets so good a secondary education as they might in any town of 40,000 people in England. The universities suffer because of the shoddy work of third-rate teachers in the schools, and half-baked theorists of the school boards and education offices. An English sixth form boy will go to Cambridge with a sounder scholarship than most American B. A.'s have when they leave college with honors—because the college and university have to make up for wasted years of boyhood, and thus do what in England is fifth form work. The effect on the community is unhappy. The leaders are ill-taught and ill-trained, and do not know it. I am not talking of Harvard and Yale, but all over the States are theologians and scientists who are half educated; they may be specialists, but they have no background of culture. America has a horde of 'Fundamentalists' who believe in God and the Bible. They are revolted by cheap agnosticism, and they lack training and fall back on obscurantism. They have won the day in Tennessee, and the state will pay for her backwardness in real education. Good teachers will leave Tennessee steadily for some years, and shrewd Tennessee parents will send their children out of the state. Tennessee will be a by-word, but will it be a warning? All over America God-fearing men and women will be exultant in a victory won for God and for the Bible—what a tragic spectacle! Seventy years after the publication of Darwin's book a democracy bans it for Christ's sake! Is Darwinism the real enemy of Christ to-day? Where has the criticism of Darwin come from? From men who studied it. And Tennessee gives Darwin a new stamp of orthodoxy, while science moves onward. Thank God, Tennessee does not represent the whole of American Christendom, nor the best of American thought; and thank God that the rest of the world has Christians who study natural science and men of science who study Christ."

Prof. Edwin G. Conklin, of Princeton University, one of America's most distinguished scientists, declared last week in Philadelphia that "there is not a biologist or geologist of authority and standing in the world to-day who is not a convinced evolutionist." But there are some folks who wonder whether America is sending "anti-evolutionary emissaries" to England, because on April 20 Mr. G. M. Price, professor of Geology in Union College, Nebraska, lecturing in London, declared that "Darwinism is as dead as the Dodo, so far as his theory of natural selection being regarded as a *vera causa* of the origin of species is concerned," and he claimed absolutely literal truthfulness for the first chapter of Genesis. In view of such occurrences, our cousins across the water confess that it is very difficult to know just where to place America. But they are graciously trying to believe that all the states will not follow the example set by Tennessee. Indeed, many of us had shared in the hope that the time had passed forever when it would be attempted to settle either the problems of science or religion by legislative fiat. If a legislature can make the teaching of evolution a criminal offense, what is to prevent them from putting a ban on Calvinism, or infant baptism, or even on the Ten Commandments?—*Reformed Church Messenger.*

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POLICE MISFITS

Many American cities envy Louisville for its forth-speaking and hard-hitting chief of police. Chief Braden, who has been simple enough to be bound by his oath to enforce the law though it has cost him nearly one-third of his patrolmen, attended the International Police Conference in this city and was shocked and ashamed by what he saw. Foreign police officers, abstaining from drink themselves out of respect for American law, saw American officers drinking in open contempt of the laws they had sworn to enforce. And Chief Braden could not conceal his disgust at the disgrace these men brought upon the uniform. Addressing the members of the Conference at the closing session, he tried to explain such actions to the perplexed visitors. "God knows," he said, "that if any man should respect the law, that man is the one who wears the uniform of a policeman. But there are misfits in every profession, and we know that there are a few misfits here."

"Misfits" there certainly are, but Chief Braden is not one of them. He is no temperance fanatic. He had been a colonel in the army before he was appointed to his present post. He explains his policy on prohibition just as any honest policeman would.

"I just held up my hand to enforce the law, and the law is the law."

These words ought to be thrown in the face of every police-officer who in defiance of his oath treats the law as if it were a joke. Such men ought to be ignominiously dismissed from the force which their presence disgraces.—*Christian Advocate.*

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MR. BRYAN'S CATHOLICITY

Evidence accumulates at Columbus that William Jennings Bryan has grown a good deal more genial concerning evolution and Modernist theology than he was two years ago. At the General Assembly in Indianapolis, in 1923, his conscience forbade his finishing breakfast with his host when he discovered that the latter did not believe in the Virgin Birth and did believe in evolution. "I am amazed," said Mr. Bryan at that time, "that any man who believes that through his veins flows the blood of the ape should expect me to take a meal with him." His indignation rose to such a point that he got up from his meal and left the dining room, to the great confusion of the head waiter. But this year not only did Mr. Bryan advocate for Moderator a man who believes in evolution, but he ate at the same table with that distinguished Modernist, Henry Sloane Coffin, and indeed shook hands with him. We do not believe that this geniality indicates that Mr. Bryan is losing his convictions. But the mellowness of Florida and of his own native good heartedness is melting away some of his sternness.—*Christian Work.*

Understanding Our World

Owen Young on the World Court

At the annual dinner of the National Institute of Social Sciences in New York City, when Owen D. Young was given the gold medal of the Institute for exceptional services to humanity, Mr. Young spoke briefly of the Dawes plan, declaring that as the result of it "economic tranquillity has been re-established in Europe and political tranquillity has been improved."

But the Dawes plan is not the final answer, he continued. It is only an "intermediate experiment." Germany is asked to pay only in her own coin by creating credits in her own banks in marks for the benefit of creditors. That tests her will to pay.

"How we are to discharge these great international financial obligations without default," he continued, "without impairment of good faith and yet within the actual limitations of economic possibilities, is a question which all the countries of the world, including especially our own, will have to face and solve. That question will not be solved by the politician attempting to carry his local constituency with heated charges of bad faith against our creditors abroad.

"It will not be solved by the politician abroad advocating repudiation of obligations under some more polite term. It will not be solved by an appeal to the intense nationalist feeling of any country, nor will it be solved by the even more disastrous method of destroying nationalism—that cement of all democracies—in order that internationalism may be established.

"In my view the question will be solved only by small and simple and careful methods of experiment—wise and considerate action in small fields, each one a step toward the goal. These will be much more effective than the heated and controversial debates which, based on ignorance, can lead only to misunderstanding, consequent irritation and disaster.

"May I appeal, Mr. President, for good temper, experiment, experience, wise action, one step at a time carefully taken in this sensitive international field? And most of all, let us see to it that the great moral, physical and financial power of this country is not used to impose impossible and unfair terms on our own creditors, and so pave the way for future defaults with all the evil reactions and bitterness which that may bring to the next generation."

Regarding a World Court, he said:

"Will you permit me in closing to give a more specific illustration of what I mean? The whole world is throwing out an anguished cry for peace now that the debauch of war is over. We look at its cost with the depression of the morning after. We see the flower of a whole generation using our advances in the arts and industry to destroy each other without even the thrilling pageantry that formerly went with war.

"Our desolated homes, our economic burdens, our human losses, all lead to the prayers and cries of a united world to outlaw war. But what are the practical things we are doing, Mr. President? Prayers, and longing, and debate must be supplemented by action, and we do not act. We delay joining a World Court while we debate the question of national sovereignty, and endeavor to show that the principles of international jurisprudence are not sufficiently worked out to warrant our taking the alleged risk.

"Just as if international jurisprudence ever would be worked out until we develop, through trial and even error, those principles out of real cases which require practical decision. In that way our common law has grown and is growing. In that way our international law will grow. Let the debates and education go on. I am not decrying their value, but I do say let us supplement them with action, carefully and wisely taken, but action. Let us join a World Court.

"Let us get the practical processes of peaceful decision operating while the world is crying for peace. Let us get our experience and strengthen these international peace agencies in order that they may be strong to meet the issues of the future in a new generation, which will not itself have experienced the horrors of war as we have done."

"Then, again, Mr. President, may I repeat what I have said elsewhere. Let us take practical steps to establish research agencies for facts in international problems. Such an agency is the Walter Hines Page School at Johns Hopkins. This is not to be a school of international law. We already have ample professorships for that. It is a research organization for facts, and facts, particularly in the international situation, are most difficult to get.

"From my own experience I know that democratic governments are not good agencies through which to develop facts in the international field. No political representative of the people, either in France or in Germany, or for that matter in all Europe, dared to face his own constituents with the true facts regarding reparations.

"I say it without criticism of the politician, because had he done so he would have accomplished nothing but his own defeat. I make the point only that the very nationalist feeling which strengthens democratic government at home is, in itself, a barrier to the discovery of facts in the international field, particularly when those facts turn out to be unpleasant or unpopular to the electorate.

"Then we have ignorance instead of knowledge, and ignorance in international affairs, as well as elsewhere in the world, can lead only to misunderstanding. In the very nature of the case let us take this practical step of establishing impartial research agencies in all the countries of the world in order that facts may be found and stated free from domestic political color.

"These may be very small steps toward that great ideal, the outlawry of war, but I venture the prediction that if we take them and then follow with others like disarmament conferences, arbitral commissions and similar activities, as our experience develops we will go far in the course of years to get practical results for our prayers."

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WORLD COURT GREAT ISSUE

Those who believe in the World Court should not assume that the United States will be brought to participate in this tribunal by the logic of events alone, says a bulletin issued by the World Alliance for International Friendship through the Churches.

"The great issue before the country when Congress meets in the autumn," says the bulletin, "will be the question of the adherence of the United States to the World Court. The general impression is that the great majority, not only of church people but of people in every community, are in favor of the United States participating in the present World Court. Indeed, so logical and natural does it seem that a sort of apathy is engendered.

"The whole problem is complicated by the fact that it has become a three-sided issue. Not only have we who believe that the United States should enter the present Court got to fight the enemies of all international co-operation, but we have to meet the arguments of that group headed by Senator Borah, and others, who are opposing our entrance into the present Court, believing that the thing to do is to ignore that and make a great fight for the immediate outlawry of war. This group is opposing our entrance into the Court more vehemently even than are its enemies, so the issue is very greatly complicated.

"The World Alliance is, however, standing firmly on the ground that there is no possibility whatever of getting any kind of World Court set up by the nations except the present one, and that the thing for the United States to do is to join it and then strengthen it along the lines that will make it more and more efficient and more and more a genuine court of arbitral justice."

Home and Children

A GARDEN HYMN

I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.

Since I have seen Thine alchemy
Change the earth-brown bulbs to living gold
Of daffodils, Eternity
Has seemed a simple truth to hold.

The incense-breath of mignonette
Has summoned me to vespers too,
And may I nevermore forget
To lift my heart, as pansies do!

No dim cathedral is as still
As twilight in this holy place;
I knew never Thee, Lord, until
My garden brought us face to face.

Molly Anderson Haley, in Christian Century.

* * *

PASS IT ON!

Rose Brooks

"GROUCH?" asked Uncle Ben casually, sitting down on the bottom piazza step beside Tom Burns, his young nephew.

Tom maintained silence, and for only answer dug his heel viciously into the gravel walk.

"Grouch?" persisted Uncle Ben tersely, stretching his long legs before him in lazy comfort. "Where's the 'gang'?"

"Nothing to do," mumbled Tom gruffly.

"Where's your joyous 'gang'?" repeated Uncle Ben, bent on an answer.

"Don't know—gone after chestnuts maybe," Tom answered reluctantly and gloomily.

"Sensible boys—wish they'd asked me to go with them," and Uncle Ben's gaze wandered over the fields to the outlined hills beyond. "Over to Noyce's grove? That's the only chestnut grove around here, isn't it? Why in the world didn't you go? Come, out with it! It's too rare a day to sink into a grouch. Get it off your mind, and we'll go on a jaunt of our own if your mother will put us up a few sandwiches. Not often I have a whole day to myself, and just as I was wondering whom I could find as playfellow, I come on you, deserted, mercifully for me."

The corners of Tom's mouth lifted a hair's breadth, but couldn't manage a real smile. "Oh, nothing," he began, boy fashion.

"Yes, something. Out with it, and off we go!"

"Well," said Tom, "we were all riding our wheels in that circle in front of Jim's—you know—and I wanted to go round three times, hands off the handle-bar, and I asked the fellows to keep off"—

"Well"—prompted Uncle Ben, as dead silence fell.

"Well, they wouldn't," said Tom hotly. "'Stead of letting me have the circle to myself for just that minute, they all chased me on their wheels, and I couldn't dodge 'em all, and three of my spokes are bent."

"I see," said Uncle Ben. "And you had all planned to go off together, and then you wouldn't go. I heard the crowd hooting as they rode off, but I thought you were all together and just warwhooping with Saturday joy."

"Course I wouldn't go," said Tom vehemently. "Won't ever"—

"Come on," Uncle Ben cut him short. "On second thought, let's not take sandwiches. Let's take steak and potatoes and cook them outdoors. I can beat all you boys at potato-roasting, not a skin do I burn. We'll get our provender on the way. Scamper in and tell your mother you're off with me for the day, while I get 'Henry Elizabeth.'" and, whistling blithely, he made for the garage to back out his battered Ford.

"Wish I could go, too," called Mother, waving good-by from the kitchen door. "Not coming home till supper-time? Beans and brown-bread and apple-pie at six! Sure you don't want"—

"Not a thing," called back Uncle Ben. "Think of us at noon as feasting royally. Oh yes, we do want a little butter and salt, and two kitchen knives and forks and two tin plates if you have them!"

Mother assembled the manly list in a twinkling, and off they sped. "Too bad I didn't think of this jaunt yesterday, so we could have taken your pals along," remarked Uncle Ben when they were a mile on their way. "Always seems a waste to me to have empty seats."

"Humph!" was Tom's only comment, though out of the tail of his eye he looked at his uncle in some surprise. Was it possible that this best of uncles had so soon forgotten that between him and all the boys of his neighborhood stretched a permanent chasm?

No other allusion to the morning fuss was made by either, however, and as mile after mile stretched behind them Tom all but forgot that the tragedy of broken friendship had rifted his world, and Uncle Ben—well, Uncle Ben had a way of being happy under all circumstances. The perfect day loosened his tongue on joyous happenings of his own boyhood, and it was an entirely care-free pair that climbed out of "Henry Elizabeth" in a little clearing in the heart of the woods.

"Good pace for our fire," said Uncle Ben. "I'm as hungry as two bears."

"I'm as hungry as three," said Tom, and began to hunt dry wood.

With experienced hands Uncle Ben rolled three or four big stones into a semicircle and lighted a brisk fire. "Cut two forked green sticks and one straight one—for our steak," he directed, "while I keep this fire going so we'll have a proper bed for coals."

Forty minutes was a long wait, but wasn't it worth twice forty when, true to his word, Uncle Ben raked the potatoes, skins unburned, out of the hot, coal-covered ashes, and deposited perfectly broiled steak on their plates?

"Whew!" said Tom, his first pangs assuaged, "and we 'most brought sandwiches!"

The last morsel eaten, Uncle Ben and Tom stretched side by side on the grass, lazy eyes following the drift of fat white clouds sailing a blue sea.

"Tom," Uncle Ben broke the silence, "I'm going to tell you a story." Feeling, though not seeing, the astonishment in Tom's eyes, he went on, "Yes, a story. I'm not given to them, I know. It's a pass-it-on story."

"Passed on to you?" asked Tom.

"Passed on to me in actual fact," said Uncle Ben. "Well, you know I went to college, and I hadn't money enough for everything, and though I earned what I could, something always had to go by the board. One winter—a cold one it was—I couldn't squeeze in a new winter overcoat, and I was ashamed to wear my old one longer, with the result that I raced around without any."

"I've got a baa-baa," said Tom.

"Warm, aren't they? Well, one day I was in my room and an older man came in, and I thought I must be dreaming, because he put fifty dollars on the table, grinned at me and said, 'Young man, go buy an overcoat—the best you can buy for that money.'

"I stared, too stunned to speak, and the man certainly read my thoughts, for he went on, 'I went to this college myself, graduated ten years ago, and when I was working my way through, as you are now, I started one cold winter without an overcoat, again like you. And an older man came to me and gave me fifty dollars and I bought an overcoat. You're wondering why? Because he told me it was a tradition of the college—somebody had started it years before—and the accepted overcoat had always been passed on to an ambitious student, when in due time, each recipient of an overcoat had made his way in the world.' "

"My gracious! What fun!" Tom sat erect, eyes shining. "Have you passed on your overcoat, Uncle Ben? You took it, didn't you?"

"I was proud to take it," said Uncle Ben, "knowing the traditions." And he left the other question unanswered, though Tom would have staked his all on what the answer was.

"Keep this story to yourself," said Uncle Ben, as man to man, knowing full well that Tom's word was to be trusted. "Have any idea why I told you? Wasn't only the fun of having a warm coat to keep out the winter winds. Maybe the happiness kept me as warm as the coat. And it's just possible that happiness can be passed on, even when there's no question at all of overcoats. Come on, let's pack up for home." And Uncle Ben gathered plates and knives and forks and climbed over the mud-guard and started the car.

Unusually silent was Tom on the home drive, though Uncle Ben was sociability itself, chatting of passing squirrels and blue jays.

"You aren't going home this week, Uncle Ben?" asked Tom, as they began the last mile.

"Ten days more," said Uncle Ben. "First real vacation I've had since I left college. Had a great day, didn't we? How about next Saturday? Same kind of jaunt, in a new place?"

"Just you and me?"

"Just as you say. Hello, I guess the boys are back," as they rounded a curve upon five pedaling boys.

"Hi!" Tom nearly fell out of the car. "Hi, fellows! How about going off for all day next Saturday with my Uncle Ben and me? Steak and potatoes, and cook 'em out doors! How about it?"

"Shake," said Uncle Ben, as the two faced each other in the garage.

"Guess you meant"—began Tom sheepishly.

"Oh, well," said Uncle Ben, "it wasn't exactly the same, but near enough. Grouches make you about as cold as the lack of the heaviest overcoat. Not every one has the luck or the chance to pass on overcoats—but anything else will do."

"Finest day ever!" said Tom. "Hi!" he greeted his pals as though no shadow had fallen between them. "Do you know where my uncle went to college? Well, that's where I'm going. Four years more, and I'm going."

And in the babel of astonishment which followed the voicing of these unwonted and scholarly words, Uncle Ben raised his voice to say mischievously, "If it's a cold day Saturday, bring overcoats!"

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* * *

A PLEASANT VOYAGE

The young man was spending his holiday at the seaside, and thought he would like to take a boat out for an hour. Having hired one, he stepped inside and cautiously seized the oars. "I haven't brought my watch with me," he said to the boatman, "so I shall have to guess when my time is up."

"Oh, that's all right, sir," came the careless reply: "you'll know by the amount of water in her. She sinks after about an hour and a half."—*Sketch.*

* * *

OUT OF PLACE

A dear old Methodist, obliged to remain in a certain town over Sunday, started out to attend service in one of the churches of his own faith; but losing his way, and seeing an open church door just across the street, he entered, not knowing to what creed the congregation held.

As the service progressed, his religious emotions waxed warmer and warmer, until finally he gave vent to them by shouting out, "Praise God!"

Immediately one of the ushers tapped him on the shoulder, and said, "You can't do that in this church, sir."—*Epworth Herald.*

* * *

PERHAPS THIS IS WHY YOU DON'T SLEEP WELL

In the course of an article on sleep and its disturbances in the famous medical journal the *Lancet* Sir Frederick Mott has these few remarks to make. They must be of consuming interest to every one who ever has to think about the means of wooing a reluctant slumber.

"Seeing that every sensation and every mental image or engram leads to a reflex activation, which may be apparent or not according to the influence of positive or negative inhibition, to every sensation and image or perception, there must, in consequence of this reflex motor action, result a corresponding kinesthetic or postural excitation of afferent stimuli flowing along proprioceptive neuronic systems from muscle spindles, tendons, bones and joints, which combined with associated labyrinthine sensations form a sensory continuum, which is intimately integrated with the exteroceptor sensory continuum on the one hand and the motor continuum on the other."—*Youth's Companion*.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Youth in Conflict

By Miriam Van Waters. The Republic Publishing Company. $1.00.

Poor youth! Talked about, written about, wept over! And always as if one could speak of youth as a mysterious entity, thinking, speaking, and acting with complete unanimity! The generalizations that have been perpetrated about youth are enough to stagger any member of the younger generation. He will find himself condemned for vices of which he is innocent and praised for virtues of which he is unaware. Sometimes he will marvel that an author could write in such terms of any youth, and always he will be amazed that an author could possibly speak in such a vein of all youth.

Against a background of the usual run of books on youth, Miss Van Waters' book stands out illuminated by a galaxy of virtues. It deals with a special, delimited field. Within that field Miss Van Waters is an expert. Moreover, even though the field is fairly narrow, Miss Van Waters avoids generalizations as far as possible. As a result, because the book deals honestly with certain young people as individuals and with a certain class as a class, it throws more light on the attitudes of all young people and on the reasons for those attitudes than any other book on youth.

The first part of the book is the more interesting because it is untechnical and filled with a wealth of illustrative material. Miss Van Waters begins by describing a typical day in the Los Angeles Juvenile Court, where she is referee. She tells the story of twelve boys and girls brought before the court for offenses of all degrees of seriousness. With no little skill she narrates the circumstances which led each child to court, and then shows how the court dealt with each. As in the cases which Dr. Healy has written up for the Judge Baker Foundation, every effort is made to give some insight into the child's background, and in view of limitations of space Miss Van Waters is remarkably successful.

In the second chapter Miss Van Waters describes the homes out of which these children have come, once more citing specific cases to illustrate the conflict which is going on in many homes where parents have been unable to adjust themselves to changed conditions. Conflicts in the school, in industry, and in the community are next described as causes of delinquency. The child whose teacher regards him as hopelessly stupid and undeserving of attention, the child who drifts into a blind alley job, the child who is exposed to vicious forms of commercialized amusement—these are the children who come to Miss Van Waters' attention in the Juvenile Court.

The second part of the book, more technical, seeks to show what can be done and what is being done to deal with delinquency and to eliminate the conditions which produce delinquent children. One learns surprising things about juvenile courts, about detention schools and probation officers, about the community and its responsibility. There is an excellent chapter on correctional education, another good one on mental hygiene, and another on the qualifications of a successful worker with delinquents. Finally there is suggested community program with more than thirty suggestions for dealing with the problem.

Throughout the book Miss Van Waters emphasizes the responsibility of adults, and to them she returns at the end: "When children become maladjusted, the public is satisfied by vigor and objectivity of social treatment. Those who know understand that only an inner change of motive and of goal is competent to produce lasting changes in human behavior. When in adult society the emphasis is shifted from transitory economic goals and seeking for power to the primary biological goals of healthy childhood, juvenile delinquency will no longer be an insoluble problem. It will depend on the attitude of adults toward life."

In such wise Miss Van Waters sees the growing problem of delinquency among children. The great majority of young people are so much like their fathers and mothers that it is positively alarming. There are a few that are somewhat better and a few that are a good deal worse. These are the ones who create all the talk and furnish the foundation for most of the generalizations about youth. The former are hopeful, the latter dangerous. It is of the latter that Miss Van Waters speaks. She shows how child delinquents are made and how they may be cured. She presents disagreeable facts without being an alarmist, and pleasant facts without being a sentimentalist. She doesn't claim to know everything about youth, but what she knows she knows. It was about time for a sensible book on some phase or another of the subject of youth—and here it is!

* *

J. Ramsay MacDonald (1923-1925)

By Iconoclast. Thomas Seltzer. $2.00.

Some time ago (see *Leader* for Sept. 27, 1924) we reviewed Iconoclast's biography of Ramsay MacDonald, Britain's Labor Prime Minister, praising the book and pausing to admire the career it described. On reading the supplement which the same anonymous author has written we have the same admiration for its hero but less for its author. The book is not so well written as its predecessor, probably because of the author's haste. It is neither openly eulogistic nor frankly critical, veering from sheer apology to a self-conscious effort to be ruthless. Instead of giving a well-rounded picture of MacDonald's premiership, it passes over the achievements in order to devote more space to discussion and explanation of the events which led to the party's fall. The style is abrupt, and the language frequently trite.

Whatever its faults, the book helps us to understand what happened in the first nine months of 1924 by making us appreciate MacDonald's concept of what a labor government should be and what a minority government could do. Recognizing that he had no mandate for revolutionary changes, he devoted himself to the tasks at hand, most important of which was the restoration of peace and good-will in Europe. By his unparalleled and friendly frankness MacDonald allayed the fear in France and the bitterness in Germany, making possible the acceptance of the Dawes plan. For the first time in years Europe began to hope.

Over this record of achievement, which is well known to most of us, Iconoclast hurries in order to trace the less well known events which led to the fall of the Labor Party and its decisive defeat in the elections. As she interprets the situation, the other parties were alarmed at MacDonald's success, for they had tolerated him chiefly in the hope that his failure would discredit his party for years to come. They began a subtle and insidious attack, circulating various rumors, misrepresenting situations, distorting his words. In particular they played on the fear of communism, denouncing the proposal of a loan to Russia. With astounding timeliness came the Campbell case and the famous "red letter," ammunition enough and to spare. What does it matter that since the election representatives of the opposition have stated that MacDonald's position was in both cases impeccable? For election purposes they sufficed. The working agreement of the Liberal and the Conservative Party insured the defeat of Labor, which lost forty seats in Parliament though it gained a million votes.

Interesting as these events are, there is something which is quite as interesting to us and to Iconoclast, the character of Ramsay MacDonald. In office he seemed to display a certain egoism, which contrasted bewilderingly with his accustomed humility. Iconoclast attributes it to his childlike simplicity, a simplicity which enables him to view himself as objectively

(*Continued on page* 30)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The Institute Deans add very much to the comfort, pleasure and profit of those who attend our summer gatherings. Meet Mr. Gay at Camp Hill, Mr. Gibbs at Barre, Miss Slaughter at Galesburg, Mr. Hempel at Ferry Beach or Professor Brotherston at Murray Grove.

MORE BOOKS TO GIVE

A Sunday school in Georgia has just been supplied with song books and service books through the generosity of the Universalist Publishing House and that of the school in Brockton, Mass.

Now comes Pittsfield, Maine, offering to give copies of "A Year of Worship," "Gloria Patri," "The Sunday School Hymnal," and "Church Harmonies, New and Old," besides other miscellaneous books. In this case the donors offer even to pay the freight, though it is not probable that they would be allowed to do so.

Write to the General Sunday School Association if you desire any of these books.

* *

ESSAYS ABOUT MURRAY AND POTTER

The church school pupils in New York and vicinity know more about the early history of Universalism than they did. Mr. George A. Friederick became convinced that they ought to be better informed and better inspired concerning it, and accordingly arranged an essay contest in which the children of the Metropolitan section, classified by ages, took part. A large number of essays, all meritorious, were submitted and prizes were awarded according to the judgment of Mrs. Arnold S. Yantis, of Manchester, N. H., who represented the General Sunday School Association. Henceforth eyes will shine when Murray Grove is mentioned. Moreover, it is quite certain that those who wrote of the pioneers will desire to visit the spot where they so strangely met.

* *

FACTS WORTH CONSIDERING

Here are ten facts regarding our efficient school at Gardiner, Maine. We asked for them and we intend to ask for similar statements from some of our other successful schools, hoping that good examples will be widely followed.

1. This church school begins on time and ends on time.

2. It is graded and uses graded lessons.

3. It has a Cradle Roll, a Home Department and a branch Sunday school.

4. It pays all its assessments to the Maine Interdenominational Sunday School Association, as well as to our own Maine Universalist Convention.

5. It meets in full all the requests of the General Sunday School Association for missionary contributions.

6. It uses the Junior Church Service successfully for the opening of each session.

7. It holds monthly teacher and officer conferences.

8. It has converted an old-fashioned vestry into an up-to-date school room with class compartments, by means of screens and tables made by the men of the school.

9. It has a class in Bible study which receives credit from the local high school as well as entrance credit from the Maine colleges.

10. It has a supervisor of music, a junior choir and an orchestra.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NEARING THE GOAL

It will be interesting to the many friends of the Clara Barton Memorial to know that the debt is *nearly* paid.

The amount for purchase and restoration is in the hands of the W. N. M. A. but the accumulated interest is still unpaid. Had the Association demanded interest paid each year, as it came due, as a bank would have done, it would not be able to say that the purchase and restoration were paid. The accumulated interest to September 1 will be $1,100.

Early in 1922 apportionments were given each state. Up to date twelve states have paid in full and six of these have paid a goodly sum over their apportionments.

How shall we finish this up, and when? There are eight states which have not yet met their apportionments. A proposal has been made to each one, giving them a revised apportionment which is very much less than the original one, and suggesting if they will meet this by Sept. 1 the W. N. M. A. will be able to cancel the entire debt and so report at the Syracuse Convention, which would be cause for great rejoicing.

The revised apportionments recently given to the eight states have been so reduced that if one state fails to accept this proposal, the whole proposition will have to be disregarded and we will have to continue on the old basis until enough money drifts in to cancel the debt, and as long as this continues, of course, the interest will accumulate.

The writer concedes that this plan is not an ideal one on general principles, as every state should pay its proportionate share for the work according to membership, but the matter has been pending for so long that we make an exception in these cases, and will welcome any plan which will bring about the desired end at the earliest possible date.

It has been frequently mentioned that the delay in meeting this obligation retards the real work to be carried on at the Birthplace, the work so many desire to see under way.

The Executive Board appreciates the loyalty of those states which have already met their Clara Barton Memorial apportionments, and we look forward with the same appreciation to those who have the revised proposal, to make it possible to reach our goal by Sept. 1, as they are counted among "the faithful ones" of the past.

The W. N. M. A. will accept contributions to apply on this debt from any source, and credit will be given the states from which it comes. We long for your assistance.

* *

NEW LITERATURE

The W. N. M. A. wishes to announce the following new literature which will be ready for distribution at the Summer Institutes and at headquarters in Boston:

Suggestive Programs for use with "New Days in Latin America," arranged by Mrs. Josephine B. Folsom. Price 10 cents.

Every Mission Circle intending to study this book next season should have a copy of this splendid guide to efficient presentation of the book.

"Education in South America," by Miss Fischer. Price 10 cents.

A knowledge of the educational system in South America, its development and lack of development, is necessary to understand its problems.

"South America—Its Handicaps—Its Hopes," by Rev. Harry Cary. Price 2 cents.

This gives briefly first-hand information of conditions in South America.

"The Dreamer." Envelope series. Price for set 15 cents. Characters separately 2 cents each.

A woman not particularly interested in missionary work attends a missionary meeting, is rather disturbed thereby, and returning home thinks of what she has heard. She falls asleep and one by one ten different characters of South American countries come to her with their story of their religious faith. The dream is so real and the impression made so deep-rooted that her whole attitude toward missions is changed.

An excellent innovation for your program.

We also hope to have a Program for use with the Home Study Book—"Peasant Pioneers." This will be ready a little later.

Our Young People and Others

Conducted by Granville Hicks

THE ANNUAL CONVENTION

It is now possible to give the tentative program of the annual convention of the Y. P. C. U. Some vacancies are still to be found, but the list of speakers is nearly complete. That it is a remarkably fine list any one who troubles to read the program will agree.

Every one regrets that Dr. Shutter has found it necessary, because of illness, to cancel his address. It is a loss which the Union will feel deeply. Otherwise the program should satisfy the demands of the most critical. Dr. Lowe and Dr. Atwood officially represent the Universalist Church, and Arthur Nash speaks for the Universalist laymen. Mr. Couden, Mr. Macpherson, and Mr. Allinson are among the parish ministers who are on the program, and Miss Hathaway can speak for our missionary force. From outside the denomination come Prof. Glenn Clarke, whose new book was recently reviewed in the *Leader*, and Dr. Walter T. Judd of the Student Volunteer Movement. Ruth Owens and Edna Bruner will have classes in Union work. For the two vacant evening every effort will be made to secure speakers worthy of the remainder of the program. It is hoped that Rev. Reinold Niebuhr, well known as a writer on economic and social problems, will speak on one of the evenings, and efforts are being made to secure another leader in liberal thought for the second evening.

Tentative Program

Wednesday, July 15

7.30 p. m. Opening song service.

8. Call to order, official call, roll call.

8.15. Addresses of welcome, president of the local Union, pastor of the local church, Dr. Frank D. Adams, city official.

8.30. Response and president's annual address. Appointment of sessional committees.

9. Keynote address, Dr. John Smith Lowe.

Thursday, July 16

8.45 a. m. "Tuning in with the Infinite," Dr. Glenn Clarke.

9.30. Business of the convention. Official reports.

12. Lunch hour.

1.30 p. m. Mission study class.

2.30. "Getting Results in Union Work," Ruth Owens. "Junior Union Methods," Edna Bruner.

3.30. Recreation.

7.30. Vesper service.

8.15. Mass meeting. Song service. Address: Speaker to be announced.

Friday, July 17

8.45 a. m. "How to Pray," Dr. Glenn Clarke.

9.30. Business of the convention. Preliminary reports of sessional committees.

11.15. Annual missionary prayer meeting. Rev. William Couden, leader.

1.30 p. m. Mission study class.

2.30. "Getting Results in Union Work," Ruth Owens. "Junior Union Methods," Edna Bruner.

3.30. Recreation.

8.30. Mass Meeting. Song service. Addresses: "The International Missionary Conference in Washington," Dr. Walter T. Judd, Student Volunteer Movement. "To What Extent Is Universalism Decay-proof?" Dr. John Murray Atwood.

Saturday, July 18

6.30 a. m. Sunrise service.

8.45. Missionary prayer meeting. Miss Agnes Hathaway, leader.

9.30. Business of the convention. Final reports, new business, election of officers.

2 p. m. Recreation.

6. Reception in honor of new officers.

6.30. Convention banquet. Address: Speaker to be announced.

Sunday, July 19

10 a. m. Communion service, Dr. Frank D. Adams.

10.30. Morning worship. Occasional sermon, Rev. George W. Allinson.

3 p. m. Service of silence.

3.20. Consecration service. Rev. Walter H. Macpherson, leader.

7.30. Closing mass meeting. Address: Arthur Nash.

Convention Committees

Accommodations: Mildred Harland, chairman, 4520 Brooklyn Avenue, Detroit. Findlay Carter, Lillian Urquhart, Dorothy Talbot.

Publicity: Morris Talbot, chairman, 27 Hill Street, River Rouge, Michigan, Roy Walter, Rosamund Hill.

Entertainment: Clyde Mitchell, chairman, 4605 Cass Avenue, Detroit, Laura Snyder, Louise DeLamatter, James Tillinghast.

Reception: Lucille Slater, chairman, 5727 14th Avenue, Detroit, Robert Birdsall, Margaret Snyder, Charles Strong, Harry McCain, Noble Urquhart, Kenneth Conely.

Mr. Sherman L. Eaton, 1099 Newport Avenue, Detroit, is the man to whom applications for reservations should be sent. He will also answer all requests for information.

For the Quiet Hour

I am more and more amazed to see how fond people are of carrying unnecessary burdens in this life. I do not wonder they find it difficult to get along. The burden of unnecessary proprieties, the burden of unnecessary conventionalities! Some people have the burden of the tuft-hunter, the burden of the men who are always bowing down before their fellow men, all the unnecessary burdens that Jesus never bore. Some people wonder how Jesus could ever bear such a load upon his heart and soul, but then he did not bear your burdens; he would not have borne them for worlds. He never loaded himself down as you do with the false things in the world, the things that don't matter, that you allow to press your souls down and become a burden upon your lives. He never bore them, and so he was free to bear upon his heart the great concerns and interests of the Kingdom of God. He found room there for your care, and for your burden, and bore them in infinite compassion and love.

Silvester Horne.

The Bible is full of morning. "Weeping may endure for a night but joy cometh in the morning." The dew of thy sorrow shall be taken up by the sun and God shall set it in his light like a bow of hope. "My voice shalt thou hear in the morning, O Lord, and in the morning will I direct my prayer unto thee and will look up." "The Lord's mercies are new every morning." Of old, "the morning stars sang together." "I, Jesus, am the bright and morning star." The Holy Book is full of the spirit of morning.

Joseph Parker.

A holy life is a life lived in union and communion with Jesus Christ as Lord. That is the simplest and most comprehensive definition of a holy life with which I am acquainted—a life in which Jesus is Master, in which all things are deferred to him, in which he shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by him, the government being upon his shoulders, the reins in his pierced hands, and his will our chiefest delight.

J. Stuart Holden.

You know what human fellowship is, how spirit mates with spirit, how the strength of a strong soul, the courage of a brave heart, and the hope of a fearless and radiant character passes into you and becomes a part of your own equipment. Well, all that one human soul can be to another, and far more, Christ can be, has been, is, to hearts that know and trust him.

Charles Brown.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow. I must make good to-day.

Charles Stelzle.

Among Our Churches

Vermont and Quebec Letter

Huntingville, P. Q.—Rev. E. A. Hoyt of Hingham, Mass., will be the summer pastor at Huntingville this year. Mr. Hoyt has not been here for two years and the people are looking forward to his coming with a good deal of pleasure. He will not be able to give as much time as he had hoped to the work, and the balance of the year will be filled out by the Superintendent. * * **White River Junction.**—This parish returns to the active list with the election of Mr. James E. Perkins of Crane Theological School as pastor. Mr. Perkins will come to the Junction only for week ends until the close of his college work, and will then take up his residence. We have a splendid opportunity here for effective work, and the enthusiasm and devotion of the parish seem to promise adequate backing for a pastor's best efforts. * * **Chester.**—This parish continues to do effective work under the leadership of Rev. Fannie E. Austin. The parish has recently received a gift of $1,000 from Mrs. Eliza Adams of Bellows Falls, a former resident of Chester and, since her removal from the town, a frequent visitor to the church. This fund, the income of which is to be used for preaching, is given in memory of Mrs. Adams' family. * * **Morrisville.**—Rev. George F. Morton, the pastor, has not been well of late and has been compelled to make two visits to the hospital at Burlington for observation and treatment. During his absences the work has gone on, largely under the leadership of the Ladies' Circle and the Louise M. Slocum Class, two splendid organizations. The addition to the vestry is now complete and the new rooms have been splendidly furnished by the Slocum Class. Owing to the enlarged quarters, for the first time the local High School Alumni Association will be able to hold its annual banquet in our church, which means a meal served by the best cooks on earth. * * **Annual Meetings.**—The annual Sunday School Institute will open at Goddard Seminary on June 24 and continue through to the 27th. At the request of those present last year the time of the Institute has been shortened and the schedule has been made much stiffer. The Institute will be followed immediately by the annual session of the Convention and its auxiliary bodies in the Universalist church at Barre. The Sunday School Convention will be held on Saturday afternoon, June 27, the Ministerial Institute on Saturday evening, June 27, and the annual service of worship of the combined Universalist Churches of Vermont and Quebec will be held on Sunday morning, June 28, with Dr. Lowe as the preacher. On Sunday afternoon there will be a service of acknowledgment at "The Brick Church" in East Montpelier with an address by Prof. Leo R. Lewis of Tufts College. East Montpelier is the center of an old Universalist country, the birthplace of many of our famous ministers, among them Rev. J. J. Lewis. On Sunday evening the young people of Vermont and Quebec will hold a consecration service on the campus of Goddard Seminary, with Rev. Weston A. Cate in charge and H. F. Morrell of St. Lawrence University as the speaker. On Monday morning will come the business session of the Y. P. C. U., on Monday afternoon the session of the W. U. M. A. and on Monday evening the Missionary Mass Meeting with an illustrated lecture on Japan by Mrs. S. G. Ayres. On Tuesday will come the annual session of the Convention, with occasional sermon by Mr. Richard Billings. We think this is the first time that the occasional sermon has been given by a lay preacher. * * **Woodstock.**—We regret in many ways to announce that Rev. Weston A. Cate will surrender his pastorate on Sept. 1. We should regret to lose him from Woodstock, where he has done splendid work in every way. But when we think that it also means losing him from South Woodstock, from Felchville, and possibly also from the Calais churches and the North Montpelier work, where he has also done much to help in the upbuilding of our church, we wonder just where we are going to find three or four men to take his place. Mr. Cate will assume the pastorate at Nashua, N. H. * * **Hartland.**—Rev. L. R. Paige of Massachusetts will again have charge of the summer preaching at Hartland Four Corners. The people here have been active throughout the winter and are looking forward to a greater season of activity with the coming of a pastor. The work at Hartland is hampered and has been hampered for years by the unfortunate differences which exist in the parish. We have hoped for a number of years that the native good sense of the people would ultimately prevail and the parish go forward to take its proper place in the community. Admirably situated to take over the work of an entire community, splendidly equipped with adequate church building, a hall for entertainments and a furnished parsonage, with a history which even includes the meeting of the United States Convention here at one time, it would seem as if some way might be found to unite all of the forces for a common cause. * * **Goddard Seminary.**—We regret to announce the retirement of Jarvis T. Beal from the headmastership of Goddard Seminary. Mr. Beal has served but one year in this position, but in his courtesy and his earnestness he has made many friends. Mr. Noah Barker, assistant principal of Westbrook Seminary, will be his successor. Mr. Barker is no stranger to the Vermont school, having served as assistant under Dr. Hollister for a number of years. He has had an experience of more than fifteen years and knows the peculiar field from which the school draws its constituency. It is the faith of the board of trustees that there is a place in the educational system for a school like Goddard, and every effort will be made to fill that place. A field agent has been set at work, soliciting the smaller towns which have no high schools for pupils to attend the seminary. The trustees have also announced a complete change of athletic policy and henceforth all teams representing the seminary will be played under headmaster's rules and will meet only teams of high school caliber. * * **Concord.**—This parish has heard a number of candidates for the pastorate and is about ready to issue a call to one of them. Probably the work will not begin until September. In the meantime the Sunday school is being carried on.

George F. Fortier.

Southwest Letter

Colorado.—At Denver substantial gains are recorded in attendance both at the hour of worship and at the Sunday school. Minister and people are optimistic. Improvements are at once to be made on the church building. The interior will be redecorated and the chairs now in use replaced by mahogany pews. Two members of the Sunday school will attend the Ferry Beach Institute. Besides preaching twice in one of the Presbyterian churches of the city, the pastor, Rev. H. H. Niles, spoke recently before the Alameda Parent-Teacher Association, the Women's Club of Aurora, and on May 22 delivered the commencement address for the graduates of the Wheatridge school. * * **Kansas.**—Friends of the pastor at Junction City, Rev. A. W. Altenbern, will be pleased to know that he is rapidly regaining his usual robust health. The Y. P. C. U. is making progress under the leadership of Mrs. Altenbern. The young people recently gave a supper in conjunction with the Women's Social Circle. Plans are being made to send three dele-

gates to Detroit. The Rev. Harry E. Nelson is the new pastor at Hutchinson. His sermons are bringing new people to the services. One or more young people will be sent to the Galesburg Institute. After vacation a comprehensive program will be inaugurated. The church is now in better working condition than it has been for some years. * * **Missouri.**—The pastor at Elmer delivered the high school baccalaureate in the Christian church. *James Houghton.*

Church News and Interests

PERSONAL

Dr. Roderick J. Mooney of Fairfield, Maine, on May 31 delivered the baccalaureate address to the graduating class of Freedom Academy, Freedom, Maine.

Rev. Weston A. Cate has resigned from the pastorate of the church at Woodstock, Vt., and will become pastor of the church at Nashua, N. H.

OUR HEADQUARTERS STAFF

Dr. L. W. Coons on June 3, at his home in Brookline, united in marriage Mr. Erving Lawrence Burd and Miss Katherine May Turner, who were his parishioners and neighbors when he was pastor at Haverhill.

Illinois

Clinton.—Rev. Almira L. Cheney, pastor. Following the Easter service, with five new members, a series of special meetings was held lasting two weeks. The pastor was assisted by Rev. Carl A. Polson of Hoopeston, Rev. R. D. Cranmer of Urbana and Rev. B. G. Carpenter, D. D., of Peoria. The men's chorus of the Methodist church, the Illinois Central shops quartet and soloists from our own and from other churches furnished special music each night. The attendance was very good, and everybody was highly pleased with the results. An item of interest was that, without any special appeal, the offerings taken each evening more than covered the expense of $120. Four new members were received. And another member came in later. On May 27 a fellowship supper was held, welcoming our ten new members. Mr. Charles R. Griffin, moderator, was toastmaster. The pastor presented certificates to the new members, and they were given a word of greeting from each organization of the church. The Five Year Program was presented by Rev. Walter H. Macpherson of Joliet and Mr. William D. Kerr of Chicago. One hundred and fifty people were present. The women of the church had prepared a splendid meal. Charles Miller's orchestra gave pleasing music. New friends of the church are being found, the *Leader* subscriptions have been doubled within the past month, and this church looks forward to the future with "a mind to work."

Massachusetts

Malden.—Rev. C. J. Cowing, pastor. Beginning with May first this church changed the hour of its Sunday service to 11 o'clock, with the church school at 9.45. The new order gives just one hour for the church service. It is expected to be better for the children, as they are in the school when their minds are most receptive, and to be better for the church service in that the older members of the school may remain for regular worship and yet all, children, young people and adults, can return home together. The Easter offering was $770. At the annual meeting of the Men's Club, Prof. Albert E. Bailey of Boston University was the speaker.

North Adams.—Rev. C. C. Conner, pastor. The pulpit was filled on May 17 by Arthur W. Pinkham of Lynn, chairman of the Massachusetts Committee on the Five Year Program. He was assisted in the service by two local Comrades. Mr. and Mrs. Conner have moved their household effects from Rochester, Vermont, and are living at 16 Overlook Terrace, North Adams. The cause of the Near East was presented in our church on Sunday, May 24, by Rev. John T. Theodore, a notive of Marash, Cilicia, and a graduate of the college of the ancient city of Tarsus.

New Bedford.—Rev. Percy T. Smith, pastor. Mrs. Minnie J. Ayres gave her illustrated lecture on Japan here recently under the auspices of the Mission Circle. Mrs. Ayres also occupied the pulpit on Sunday, May 3, giving an address in place of the usual sermon. The Y. P. C. U. Minstrels were so popular that the entertainment was repeated for the Eastern Star in Masonic Temple. On Friday, May 15, the Mission Circle gave in the vestry the farce, "Packing the Mission Barrel." The Y. P. C. U. has turned $100 to the church painting fund, and has promised a like amount next year.

Lowell, Grace.—Rev. Isaac Smith, pastor. The Junior Y. P. C. U. closed its season with a membership of ninety. The year started with forty-five, so that there was a gain of exactly 100 per cent through the year. At the last meeting Gladys Johnson received a prize for perfect attendance. The Senior Y. P. C. U. now numbers forty-two. The parish house was packed for Doc. Dean's Minstrels, which netted $145. Grace Church Girl Scouts have two troops now, Troop 3 under Captain Hill and Troop 8 under Captain Kent. Ladies' Night for the Men's Club was held May 12. The Woman's Social Union spent Saturday, June 6, at the cottage of Mr. and Mrs. Tewskbury, on Baboosic Lake.

New York

Morris.—Rev. F. G. Leonard, pastor. We had a fine service and a large audience on Easter Sunday. There was special music by the choir and our pastor gave a fine sermon. Two new members were taken into the church. Our church and the community have met with a great loss in the death of Mrs. V. L. Curtis on May 16. Her funeral was held in the church on the following Sunday, where her pastor was assisted in the service by Rev. J. A. Judge of Oneonta. Mr. Leonard began the twenty-seventh year of his pastorate here May 1. Our church is being wired for electric lights.

Ohio

Mt. Gilead.—Rev. Sara L. Stoner gave the address at the Union Memorial Service 10.30 a. m. June 24. The service was held in Levering Hall. Despite the down-pour of rain there were over 400 in attendance, including three veterans of the Civil War. The subject of Mrs. Stoner's address was "The Cost of Our Liberties." The *Union Register* gave an entire column in reporting the service, including a synopsis of the address. Music by Universalist quartet.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The last of the season's festival and dramatic services was given on the evening of Mothers' Day, when the sculptural oratorio, "The Birth and Progress of the Human Soul," by Dr. William Norman Guthrie, rector of St. Mark's in-the-Bouwerie, New York, was presented to a crowded auditorium. The oratorio is a symphonic synthesis of verse, great music, and representations of world-famous sculpture, in three movements of three sections each, with a prologue and epilogue. It was the first occasion on which it has ever been presented outside of Saint Mark's, and Dr. Guthrie supplied Mr. Williams with his revised manuscripts and original material. The new architectural arrangements of the chancel and the "mood" lighting system were disclosed as valuable elements of religious inspiration in the new type of services which are being developed here. The stand of the minister and the congregation in connection with a local criminal case in which capital punishment was involved has aroused much publicity and commendation, and done much to stimulate feeling against capital punishment in this community. The sixth season of "Pleasant Sunday Evening" services will end on June 7 with the conclusion of a series of seven lectures on "Dreams of Earthly Paradise from Moses to Lenine." Individual titles have been: "The Religious Motive: The Hebrew Prophets, Augustine, Savonarola, Tolstoy," "The Philosophic Motive: Plato, Thomas More, Andraea," "The Political Motive: Rousseau, Fouriere, the French Revolutionists, Thomas Jefferson," "The Artistic Motive: Morris, Howard, Carpenter, Ralph Adams Cram," "The Scien-

tific Motive: Bellamy, Engels, H. G. Wells," "The Industrial Motive: Robert Owen, Marx, Lenine," "Dreaming True: Wherein the visions failed, and how far they became real and why." Following a patriotic sermon on Memorial Sunday, the congregation adopted a resolution condemning the proposed "Mobilization Day" of the War Department as being antagonistic to the President's policy of "friendship and understanding" to take the place of "the old standard of dealing with other countries by terror and force," and as sacrilegious to the memory of the men who had given their lives to end war. Copies were sent to the President and the Governor of Pennsylvania.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,630
Wellsburg, Pa.	17
Smithton, Pa.	2
Rumford, Me.	1
Morris, N. Y.	2
Total	1,652

CHRISTENINGS

Previously reported, 111. Smithton, Pa., 1. Henderson, N. Y., 4. Rumford, Maine, 1. Total, 117.

* *

A BIRTHDAY PRESENT

Universalist Publishing House:

Enclosed please find check for two dollars in payment for *Universalist Leader* for ensuing year, to the following address:

—— ———,

————.

It affords me much pleasure to send this *splendid publication* to her each year for her birthday. She has been confined to her bed and wheel-chair for over two years, and I can not think of anything that would or *could* do her so much good in body, mind, and *soul* as your good *Leader*.

I have taken it for many years and could not *live*, it seems to me, without it. It is growing better all the time.

Sincerely yours, in the "faith of our fathers,"

—— ———.

* *

BOOK REVIEWS

(*Continued from page* 25)

as he views other people. By reference to the same characteristic she explains many personal traits, among them his inability to be confidential, that mental twist which permits him to speak more intimately to an audience of thousands than he can speak to his immediate associates. The simplicity of certain types of genius is well known, but Iconoclast has hardly penetrated to the bottom of the mysterious character which she seeks to describe. We know, as we have long known, that he is a great moral force in England and throughout the world. The test which he met in office proved that he has high executive ability such as is seldom coupled with noble visions and lofty purpose. It is the story of that test which Iconoclast tells, and in her mind, as in ours, the results of the test have left no doubt that Ramsay MacDonald is still the man of the future. But, despite the publicity of the last two years and despite the two volumes which Iconoclast has written, he is still the man of mystery.

Notices

UNIVERSALIST MEETINGS AT BARRE, VT.

June 24 to 30, 1925

Sunday School Institute at Goddard Seminary, June 24 to June 27.

Annual Convention of the Sunday School Association of Vermont and Province of Quebec, Saturday afternoon, June 27, at Goddard Seminary.

Annual Mass Meeting for worship at Barre Universalist church on Sunday morning, June 28.

Annual Service of Acknowledgment at "The Brick Church" in East Montpelier on Sunday afternoon, June 28.

Consecration Service, under auspices of Y. P. C. U., on the grounds of Goddard Seminary, Sunday evening, June 28.

Y. P. C. U. Business Convention at Barre Church, Monday morning, June 29.

Woman's Missionary Business Session, Monday afternoon, June 29.

W. M. A. Mass Meeting, Monday evening, June 29.

Annual gathering of the Universalist Convention of Vermont and Province of Quebec, June 30, morning and afternoon.

* *

NORTH CAROLINA FELLOWSHIP COMMITTEE

License has been granted to Rev. John T. Fitzgerald, an ordained minister holding fellowship recently in the Unitarian denomination.

Leon P. Jones, Secretary.

* *

NOTICE

The alumni of Crane Theological School are requested to meet in the upper room at Packard Hall, Tufts College, Mass., on Saturday, June 13, promptly at 1.30 p. m., to elect officers for the ensuing year, and to transact such other business as may properly come before them.

Clarence Guy Robbins, Secretary.

* *

IOWA UNIVERSALIST CONVENTION

The annual meeting of the Iowa Universalist Convention will be held in Mitchellville, Wednesday and Thursday, June 17 and 18. Friends of the faith will be welcomed for all sessions. Dr. Lowe, General Superintendent, and Dr. Tilden, president of Lombard, will be speakers.

O. G. Colegrove, Secretary.

* *

OHIO STATE CONVENTION

The one hundredth annual session of the Ohio Universalist Convention and Auxiliary Bodies will convene at Columbus, Church of the Golden Rule, June 21 to 25, 1925, for the election of officers and for the transaction of such business as may legally come before the Convention.

Stanley C. Stall, Secretary.

* *

SOUTHERN UNIVERSALIST INSTITUTE

Camp Hill, Ala., June 19 to 28

Many Southern Universalists, especially from Georgia and Alabama, are expected to visit Camp Hill on Sunday, June 21 (the first Sunday of the Institute). The services of worship will be held in the Universalist church, and the Rev. F. B. Bishop, D. D., Southern Superintendent, will be the preacher. The Universalist people of Camp Hill will serve dinner "on the grounds," free to all, and a cordial invitation is extended to our Universalist people within a few hours auto ride to spend the day with us.

Camp Hill Universalist Church.

* *

CONNECTICUT FELLOWSHIP COMMITTEE

The Committee on Fellowship of the Connecticut State Convention at a meeting held at Danbury on May 14, 1925, issued a license to Miss Jennie Smith of Norwalk as a lay preacher, effective for one year from date.

A. Norwood Foster, Secretary.

* *

PENNSYLVANIA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Pennsylvania Convention will convene in the John Raymond Memorial Church, at Scranton, June 24, at 4.30 p. m., for the examination of Miss Jennie Lois Ellis, "as to her fitness in purpose, character and abilities for the ministry of the Universalist Church."

Herbert H. Graves, Secretary.

* *

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

Obituary

Mrs. Charles F. Green

Martha Bell Rankin Green, aged sixty-six years, died at her home in Springfield, Ohio, May 21, 1925. She was born in the township of Morefield, Clark County, Ohio, and went to Springfield when she was just out of school. She was united in marriage with Charles F. Green Sept. 25, 1890. This union was blessed with one child.

A member of the Universalist church, in all its departments, a Christian woman, beloved and respected by all who knew her, she leaves to mourn their loss, besides her immediate family, many relatives and friends.

Services were conducted at the church by the pastor, Rev. Ira W. McLaughlin.

Frank H. Prescott

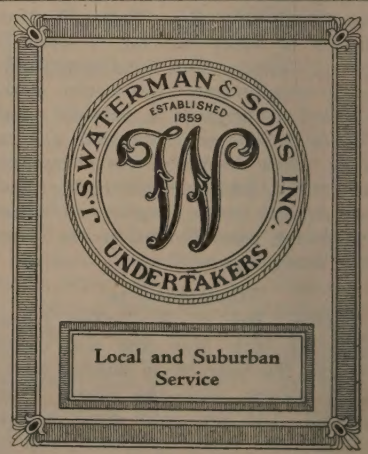
Frank H. Prescott was born near Galesburg, Ill., Aug. 27, 1868. Early in life he removed with his parents to Peabody, Kansas. Here he continued to reside till his death May 13. He was prominently identified with the business and banking interests of the town.

A graduate of Knox College, member of the Hutchinson Universalist church, of noble character and broad sympathy, he was probably the foremost citizen of the town.

On Feb. 7, 1893, he was married to Miss Helen Hoyt of Peabody, sister of Rev. Hervey Hoyt of Waltham, Mass. To them two children were born, both dying in infancy.

Mr. Prescott is survived by the wife and a sister, Mrs. Morris Morris of Minneapolis, Minn.

Funeral services were conducted in the home, Sunday, May 17, by Rev. James Houghton, a personal friend of Mr. Prescott.



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Rev Charles W Endle Jan 26
The Unitarian Minister

Crackling

Two schoolboy howlers: The first is a most idiomatic translation of *"Pax in bello,"* which was rendered "Freedom from indigestion." The second relates to the well-known historical incident of Queen Elizabeth and Sir Walter Raleigh's cloak. After describing the scene, the pupil made the Queen say: "Sir Walter, I am afraid I have dirtied your cloak." *"Dieu et mon droit,"* replied Sir Walter, which means in English: "My God, you are right!"—*Living Church.*

* *

We have just heard of a clergyman and his wife who were all ready to go as missionaries to Africa, but have been unavoidably delayed. They have just left their Harlem apartment in high dudgeon because they have discovered that there is a colored family on the top floor back.—*Churchman.*

* *

He (taking a correspondence course in love-making): "Come walk with me, dear, and we will pick violets."

She: "But there are no violets this time of the year."

He: "Hang it, that's right. I must have prepared the wrong lesson."—*Ohio Sun Dial.*

* *

Waiter: "Will you have pie?"

Miss Jones: "Is it compulsory?"

Waiter: "Huh?"

Miss Jones: "Is it compulsory?"

Waiter: "Why, ah—we're just out of compulsory, but we have some good raspberry."—*Christian Evangelist.*

* *

"How is it, Katie, that I never see you at Sunday school?" asked the vicar's wife.

"Oh, please, ma'am, I'm having music lessons. Mother doesn't want me to take up religion till later."—*London Post.*

* *

When the Ford factories really go in for quantity production of airplanes we suppose we'll have to keep our window screens in all the year round.—*Brooklyn Eagle.*

* *

"Low Sunday," defined a mid-western newspaper, whose name we wish we knew, "when in all the Episcopal churches the Easter music is repeated *an octave lower.*"—*Churchman.*

* *

A new fire alarm rings when operated by the smoke of a cigar. We don't know this fire alarm intimately, but we think we know the cigar.—*Punch.*

* *

Phoner: "Hello, Central! I want Blank 5497—and say, get it quick, like they do in the movies."—*Boston Transcript.*

* *

Light travels inconceivably fast until it encounters a human mind.—*Wall Street Journal.*

The Five Year Program

National Laymen's Committee

There are ninety-eight churches to date which have accepted their quotas in the Five Year Program, making a total amount pledged for the period of one year of $65,224.

THE HONOR ROLL

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Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
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Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.

Chicago, St. Paul's, Illinois

OUR METHODS MEET WITH APPROVAL!

The Board of Trustees of the General Convention has expressed itself as follows with reference to our methods of work:

"We believe, with the National Laymen's Committee, that the vast majority of our parishes can, by the use of proper methods of church administration and finance, greatly increase their revenues and their consequent usefulness to the religious life of their community and of the world.

"We also believe with the Laymen that the parish which materially increases the amount of its contributions for work and objects outside its own support and maintenance, will find it much easier to increase its revenues for itself alone. We commend this principle to every Universalist parish."